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THERE CAN be no inducement to reveal our wants, except to find pity, and by this means relief; but before a poor man opens his mind in such circumstances, he should first consider whether he is contented to lose the esteem of the person he solicits, and whether he is willing to give up friendship to excite compassion. Pity and friendship are passions incompatible with each other; and it is impossible that both can reside in any breast, for the smallest space, without impairing each other. Friendship is made up of esteem and pleasure; pity is composed of sorrow and contempt: the mind may for some time fluctuate between them, but it can never entertain both at once.—*Oliver Goldsmith.*

The Living Church

VOL. L MILWAUKEE, NEW YORK, AND CHICAGO.—JANUARY 10, 1914 NO. 11

EDITORIALS AND COMMENTS

Priesthood and Sacraments

ON two sides we find the fact of Priesthood existing in the Anglican Church contested by current writers representing Russian and Roman criticism, while the frankly expressed agreement with them of members of the extreme Protestant school among ourselves was among the polemics of the last three years. A writer "Concerning the Validity of the Anglican Hierarchy" in the *Russian Orthodox American Messenger* holds that Anglican standards "do not teach the Real Presence, but on the contrary, actually make room for the Calvinistic interpretation of eucharist." "From the teaching of the Anglican Church concerning eucharist and the eucharistic sacrifice presented above" (Dimock, a Protestant Churchman, having been quoted), "it is to be concluded that in this Church the significance of priesthood is not thought to consist exactly of the power to sanctify and offer the Body and Blood of Christ, in the proper sense, but, possibly, of the mere power to offer such an offering as is possible without the real presence of the Body and Blood of Christ on the altar, that is, an offering of praise and thanks, or of remembering the death of the Lord on the cross." "The Anglican teaching . . . does not accept that holy orders is a sacrament and it does not teach that in eucharist is offered the true propitiatory sacrifice."

The Abbot Dom Gasquet, the Roman ecclesiastic who has been attacking the Anglican Church in his sermons at St. Patrick's Cathedral on recent Sundays, makes a similar charge:

"The abolition of Mass and the substitution of the eucharistic doctrines by act of Parliament," he said, "was followed in 1550 by another act of Parliament radically changing the character of the ancient priesthood. . . . The new form carefully and systematically excluded every word that could be interpreted to mean that the candidate was ordained to be a sacrificing priest. . . . It was a deliberate breach in the continuity of teaching as to the Holy Eucharist and the sacrifice of the Mass, which had existed in the Church of England from the earliest days of Christianity; and the new teaching found its expression in the new formularies."

And in the fourth sermon of the Abbot Gasquet's series, in which he undertook to reply to a sermon by the Rev. Dr. Stires in defense of Anglican Catholicity, he said:

"To-day we find [in the Anglican Churches] men of the highest intelligence and good faith claiming to have the same Christian sacrifice and the same sacrificing priests as the Catholic Church, and they are using a Communion service from which of set purpose every notion of oblation and sacrifice has been ruthlessly removed, and their ministers are ordained by an ordinal which designedly was composed to express the rejection of the sacrificial character of the Christian priest."

It is to be noted that the Russian writer, though accusing the Anglican Church of heresy by reason of these teachings, does not maintain that its orders are necessarily invalid by reason of them. He discriminates between the Oriental and the Roman teaching on the nature of the priesthood. The latter is said to hold that the power to offer a sacrifice is alone the essential element of the priesthood, other powers being incidental. "The Orthodox view of priesthood does not coincide with the Roman formulated thus." The Orthodox teaching does include teaching of the sacrificial element as the essential power of the priesthood, but it treats of other functions of the priesthood equally, and these other functions, such especially as the power to remit and retain sins, according to this author, are so clearly taught in the Anglican doctrine, that it cannot be said that heresy on the other side makes the Anglican priesthood to be no priesthood at all. "A more serious obstacle to the acceptance of the validity of the Anglican hierarchy is in the wrong teaching that ordination is not a sacrament." It is clear that the view of both authors is gathered largely from the writings of our own Protestant school of thought, rather than from the official standards of the Church. The Russian view distinctly cites these, and the Roman view clearly agrees with them. Dom Gasquet's exposition of the case accords entirely with that of certain controversialists of our own Church whose writings have been widely circulated within the immediate past.

It is of course true that where standards are interpreted by different parties in directly opposite senses, outside critics are justified in treating the questions involved as unsettled. The difficulty in establishing the Anglican position is not due to an inherent difficulty in interpreting Anglican standards, but rather to the fact that what Russians and Romans both treat as an heretical position, and which staunch Anglican theologians repudiate as well, is openly taught and tolerated among ourselves, even though it be clear to many of us that it is not the position of our standards.

THE REAL INTERPRETATION of this difficult condition is only to be learned by realizing something of English history. It is of little evidential value for THE LIVING CHURCH to declare positively that the Anglican official doctrine of the priesthood does include "the power to sanctify and offer the Body and Blood of Christ, in the proper sense," and that "in [the] Eucharist is offered the true propitiatory sacrifice," when other Anglican writers use such language as at least seems to the Oriental reader to deny it, and perhaps was intended to deny it. We believe fully, with the Russian writer, that these teachings are doctrines of the Catholic Church, and we deny absolutely that, as alleged by the Roman preacher, they were repudiated by the Church of England in the revision of the Prayer Book in the sixteenth century. Yet we quite understand that the same doctrines are rejected by certain Anglican writers, and we shall not ask that our view be accepted instead of theirs. Much, indeed, depends upon the precise value to be given to some of the words, and we do not differ among ourselves as greatly as it may seem.

It is perfectly true that at the Reformation, as Dr. Huntington once observed, "something happened." Simultaneously with a true desire to purify the standards and, even more, the current beliefs in the English Church, which entirely justified the Reformation, there was undoubtedly the opening of the flood-gates of heresy with respect especially to the sacraments. Every new theory made in Germany or in Switzerland was exported to the English Church with the incoming hordes who had fled to the Continent at the earlier stages of the reforming

movement, and who had there been impregnated with foreign Calvinism and Zwinglianism of an extreme character, and returning, introduced those alien heresies into the Church of England.

The problem of the English Church was to prevent disruption. It had successfully maintained its break with Rome. It had maintained Catholicity as opposed to Romanism. With the advent of Edward VI. and the return of the exiles, it was found more difficult to maintain Catholicity as opposed by Protestantism. Edward VI. and Queen Mary stood for two extremes in the English Church. The desire of that Church at the critical stage of the first years of Queen Elizabeth to maintain an inclusive character, and not to repel extremes from the Church, is even yet hardly recognized as truly as it deserves to be. Intellectual inclusiveness within the Church is a quality which, with all respect to Russian and Roman controversialists, they simply do not understand, hence they do not rightly understand a Church that makes much of that quality. We are not now interested in defending the quality; we merely assert that until hostile critics shall really seek to appreciate it, they cannot rightly estimate the position of the Church of England.

We say that the desire for inclusiveness within one communion is the particular local characteristic of Anglican Churchmanship. Of course that characteristic has not at all times been manifested in uniform degree. It gave way to more or less intolerance during the later Stuart reigns and again in the middle nineteenth century, as also, with respect to Protestants, during the Marian, and with respect to Roman recusants, during the Elizabethan era. It went to untoward extremes of laxity during the eighteenth century. Tolerance and intolerance are curiously blended together to-day in the English and American Churches. But in spite of these pendulum-like variations, few students of history will deny that, officially and generally, inclusiveness has been the local characteristic of Anglican Churchmanship since the beginning of the Elizabethan era. When controversialists, Russian or Roman, review the history of the English Church and leave that peculiar characteristic out of consideration, they are bound to see only a caricature and not the real Anglican Churchmanship. And it is very easy for them to pronounce that caricature heretical and in schism. But the real student will see that it is the caricature and not the real Church that is convicted. There is abundant sacramental heresy tolerated within the Anglican Churches. Ergo, say their critics, these Churches are heretical. But the premise does not justify the conclusion. Moreover it is perfectly feasible to turn around and declare that in certain philosophical definitions our critics are themselves in heresy. But the real issue, which neither Roman nor Russian seems to appreciate, is this: is the Anglican policy of inclusiveness *in itself* a vital heresy, which vitiates the orders and the sacraments of the Church?

Anglicans know that it is not.

THE MATHEMATICAL precision whereby the number of the sacraments is placed at seven, neither more nor less, is one that appeals to many theologians, Anglican as well as European. We avow frankly that it appeals to us; and placing two greater ordinances on one level, and five lesser but important ordinances on a second level, we recognize no other ordinances as entitled to rank with them. We look upon the term *sacrament* as admirably expressing the nature of both groups of ordinances.

But it is perfectly clear that this precision is in no sense ancient. It can hardly be traced back of the twelfth century, and was not finally pronounced until the Council of Trent. That the authorities of the Church of England in the sixteenth century felt that no obligation rested upon them to close this mathematical enumeration after a manner that was then very modern, is in no sense to their discredit. They strongly impressed the sacramental nature of the two "sacraments of the Gospel," and they clearly took the ground that these are sacraments in wholly different sense from that in which other rites may be entitled to the term. That they differed among themselves as to the accuracy of terming the other rites sacraments is perfectly true. In some of the Homilies other sacraments are recognized, and marriage, indeed, is directly termed a sacrament. In others this seems to be less clear. The sole Article of Religion that can be quoted on the subject is so unhappily expressed that it is difficult, if not impossible, to tell precisely what it was intended to mean by those who penned it. Yet it simply is not true that the Church of England, at the Reformation, or at any other time, distinctly receded from any doctrine relating to the nature of holy order that had been held in the same Church, or in the Catholic Church at large. The Church declared its intention to "continue" the identical orders that had "from the apostles' time" been found in the Church. All her acts, all the revision of the Ordinal, are to be interpreted by this firm intention, directly expressed. But whether the Catholic doctrine relating to holy order was such as to justify the use of the word *sacrament* in connection with it, was a matter which, doubtless, the Church declined officially to say. It was a question of etymology, when the English language was only in a formative state; it was not a question of doctrine at all.

Wherein is this reticence heretical? Holding, as we do, in accordance with what we must deem the best theological thought in the Church, that holy order and the other four ordinances are justly entitled to be known as sacraments, we must yet maintain that the Church had existed for a thousand years and more with no such precise determination. The Anglican Churches cannot be held heretical if that enumeration cannot be shown so clearly to be their official teaching as to convince all inquirers. What is essential is that the identical, ancient threefold ministry should be found to be retained in the Church. Certainly no critic, be he Roman, Russian, or Protestant, will deny that in plain and unmistakable terms the Anglican Churches maintain the absolute identity of their ministry with the ministry of earlier eras that they had inherited. This is established beyond question by the preface to the Ordinal, and by much other language in the Prayer Book, as well as by the practice of the Church. Is the name *sacrament* so essential to the doctrine that the institution cannot be recognized apart from the name? Let our Russian and Roman friends beware how they hold that position, lest they convict of heresy all those who for many ages in the Church used the term *sacrament* in a very lax sense, and in no way involving the precision of later centuries. The real question, in view of the varying use of the long ages of Christian history, is not whether there be so many as seven sacraments, though that is its modern form, but whether there be so few. And it would be difficult indeed for Russian or Roman critics to establish this latter point without convicting of heresy many of the fathers of the Church. The real fact is, as all of us might well recognize, that the term has been so variously used at different periods of Church history, in different lands, and by different writers, that the modern agreement of Roman and Oriental communions to restrict the number to seven, just though we believe it to be, and ready though we are to acquiesce in it, cannot possibly be treated as absolutely *de fide*. It is at best only a modern consensus of usage in regard to a term which has not always been used in the same sense. And this usage cannot be forced upon Anglicans at peril of conviction of heresy.

If then it be true that the Anglican Churches hold the Catholic doctrine relating to holy orders, whether or not it be agreed that that doctrine must necessarily involve the use of the term *sacrament*, it is difficult to see how the reticence of the Anglican Churches should stand in the way of unity.

AND NOW as to the official Anglican doctrine relating to the Holy Eucharist. The Papal bull against Anglican orders made much of the charge that there was no reference in the Anglican standards to the *sacerdotium*. It was well pointed out at the time when the bull had first been published, that it had been necessary for Romans to leave that term untranslated, because in any wise in which it could be rendered into English, it would be too easy to disprove the charge by citations from the Book of Common Prayer showing the priestly character that was throughout imputed to the second order. Nor is this merely the biased view of a new "party" in the Church, as Dom Gasquet assumes. For though he will find Protestant Churchmen who will entirely agree with him that there are no elements of "sacerdotalism" in the Prayer Book, yet the Cummins schism of the early seventies was justified on the express ground that sacerdotalism was the doctrine of the Prayer Book. A generation has gone by since then, and the Protestant school is pleased now to take exactly the opposite view that was taken by those who, a generation ago, went out from the Church in protest against her avowed sacerdotalism; but the standards of the Church themselves must mean now what they meant in the seventies, not to say a thousand years before, and the contradictory position of the extreme school is its own answer. From the Protestant controversialists of to-day we need only

to appeal to the Protestant stalwarts, Cummins and Cheney, of a generation ago. That the second order of the ministry is to be accounted a true priesthood is the natural, the only reasonable inference of the Book of Common Prayer from cover to cover.

Coming to the teachings as to the Holy Communion that were current in the Church of England at the time of the Reformation, it is perfectly true, as we have said at the outset, that all sorts of Continental heresies may be discovered. When, however, one recollects that the Catholic doctrine must be presumed at the outset, having originally been held officially by the Church, it becomes necessary for critics to show directly how and where that doctrine is officially denied, to maintain that it is no longer the official teaching of the Anglican Church.

We frankly grant that very much of the popular medieval teaching relating to the sacrament of the altar is inconsistent with the present standards of the Anglican Churches. That the doctrine of the Real Presence was formally held among the English people in a grossly materialistic fashion we would not deny. That every effort was made at the Reformation to correct this materialism by showing the spiritual nature of the presence of Christ in the sacrament, is not only perfectly clear, but is one of the glories of the Reformation. But the emphasis of the Catechism is quite as truly upon the reality of the Presence as it is upon its spiritual character, and the two were undoubtedly intended to go together. What the English Church repudiated in its sacramental teaching at the Reformation was a materialism that amply deserved that repudiation; yet we submit that a like repudiation has been made by the educated section of the Roman and Russian Churches as well; but that educated section will hardly deny that among the uneducated masses in the Roman communion, and perhaps, to some extent, in the Eastern, the Catholic doctrine is held to-day in a grossly materialistic form. We have no right to be censorious in saying this. Uninformed Anglicans are probably as far off from a real comprehension of the sacramental mystery as are uninformed Romans or Russians. But if we are not to weigh Latin theology as it comes to us from the wash-tub, neither should our critics weigh Anglican theology as it is held at the bridge table. We appeal to authorized standards; not to the ignorance of the masses, Latin or Anglican.

Why should the Anglican doctrine concerning the Holy Communion seem to be in question? Apart altogether from what may be taught by individuals, the statement of the English Catechism that in the sacrament there is "the Body and Blood of Christ which are verily and indeed taken and received by the faithful in the Lord's Supper," together with the American variation of the same definition, "which are spiritually taken and received by the faithful in the Lord's Supper," constitute such an accurate statement of the Catholic doctrine of the Real Presence as cannot be gainsaid. This is quite as strong as any of the official statements of the Council of Trent, or of the Russian catechism; and the repudiation of Transubstantiation by Anglican Churches on the ground that the materialistic doctrine for which that term is taken in our Articles to stand, "overthroweth the nature of a sacrament," is wholly justified by the Catholic doctrine. It is perhaps unfortunate that the Article does not show that Zwinglianism also overthroweth the nature of a sacrament; but it must be remembered that the issue with that heresy had not been finally joined when the Catechism was set forth, as had been the earlier issue with the medieval doctrine.

SO WE COME back to the initial difficulty, that neither Russians nor Romans can understand the Anglican policy of tolerating divergent doctrines within one communion. Here is where the real difficulty lies. Roman or Russian would hold that if the Anglican doctrine is such as we have stated, it then becomes the duty of the Anglican Churches to repel from their communion those who do not hold such doctrine. Here is where the racial differences between Anglo-Saxons, Latins, and Serbs come into play. Anglican Churchmen do not do what Romans and Serbs would do in similar conditions; hence they are misunderstood. Anglican comprehensiveness may often be over-done, and sometimes under-done. It may be bad logic, but it is not bad religion, and it is not heresy. Let Russians and Romans, if they will, blame the English Churches for what they may esteem a bad policy and an over-leniency, but let them not pretend that these involve heresy, for they do not. Even the *Catholic Encyclopedia*, in its article, *Sacraments*, frankly says of part of our literature: "Anglican and Episcopalian theologies and catechisms give definitions which Catholics could accept."

The answer therefore to the criticism raised by the Russian periodical and the Benedictine preacher is not to be found in a mere substitution of one view of Anglican teaching for another view, but rather in showing the unique characteristics of the Anglican people and of the Anglican policy in distinct contrast to those of the Latin and the Serb races, and of Roman and Russian ecclesiastical policies.

Can we ever come together in one communion and fellowship in spite of these distinct racial variations? Not until each race seeks really to understand the other. Rome condemns the Anglican position because it assumes that Latin characteristics are also the characteristics of Anglicans; and they are not. And Anglicans still retain far too great bitterness against Rome to be able to deal sympathetically with Roman problems and Roman terminology.

Federation Mis-interpreted

WE have read with much interest a paper by Mr. Robert H. Gardiner in last week's *Churchman* on the subject of Federation. Not only because Mr. Gardiner was the author of the ill-fated resolutions on the subject which were introduced into the recent General Convention, but also because of a very real regard and respect for Mr. Gardiner's opinion, we have read his article with the greatest care. With very much that he has written we find ourselves in entire accord, and his paper does justice to his overflowing heart. It is not pleasant to find ourselves in disagreement with Mr. Gardiner, but being so, we are not the less anxious to do entire justice to his point of view.

But there is one sentence in his paper that does not sound like Mr. Gardiner. It is this:

"Those who have trouble with the 'essential oneness' are suffering needless grief. They read, if they have read at all, as far as 'the essential oneness of the Christian Churches,' and they get into panic lest the one Catholic and Apostolic Church has been denied. If they would only read the rest of the clause, 'in Jesus Christ as their Divine Lord and Saviour,' they would see that the 'oneness' relates to the oneness in Jesus Christ of all who have been made members of Him by baptism by water and in the Name of the Blessed Trinity, which baptism, by whomsoever administered, is accepted universally as constituting that membership. But the brethren will not read the clause as a whole, and so they have another difficulty as to the word 'Churches.'"

Now how does Mr. Gardiner know that "the brethren will not read the clause as a whole"?

And why was it necessary to say, "They read, *if they have read at all*"?

Is unity, whether among ourselves or between ourselves and others, promoted by assuming that the party of the second part differs from us because he will not take the trouble to read?

But we shall answer Mr. Gardiner by putting in parallel columns the clause which "the brethren will not read," italicizing it with care so as to direct particular attention to it, and his own exegesis of that clause; and we believe that the utter impossibility of accepting the latter as a true exposition of the meaning of the former will be so plain that no other argument will be necessary:

FROM MR. GARDINER'S RESOLUTION:	MR. GARDINER'S EXEGESIS
"WHEREAS, Representation in the Federal Council is obtained by any religious body on the approval of the purpose and plan of the Council which is: To manifest the essential oneness of the Christian Churches of America, *in Jesus Christ, as their Divine Lord and Saviour*, and to promote the spirit of fellowship and coöperation among them."	"They read, if they have read at all, as far as 'the essential oneness of the Christian Churches,' and they get into panic. . . . If they would only read the rest of the clause, 'in Jesus Christ as their Divine Lord and Saviour,' they would see that the 'oneness' relates to the oneness in Jesus Christ of all who have been made members of Him by baptism by water and in the Name of the Blessed Trinity, which baptism, by whomsoever administered, is accepted universally as constituting that membership."

We feel perfectly certain that, whatever be the limitations of "the brethren," Mr. Gardiner, at least, will see at a glance that "oneness in Jesus Christ of all who have been made members of Him by baptism" is not equivalent to "essential oneness of the Christian Churches." The one relates to indi-

viduals; the other to organizations. Neither is there the least mention of Baptism in the platform of the Federal Council nor any ground for holding that Baptism is reckoned by the Federal Council as the common factor of "essential oneness" between individuals "in Jesus Christ as their Divine Lord and Saviour," even if individuals, rather than Churches, were referred to. Mr. Gardiner has only imagined that. He has simply written out a statement of what Churchmen believe and assumed that it is the belief which the Federal Council requires of its constituent bodies; and he is mistaken. The English language does not admit of his interpretation.

Once again; it is not Churchmen who refuse to work in coöperation with others; it is the Federal Council of Churches whose terms of membership exclude us.

And we think every Churchman will agree with the Bishop of Marquette in his expressed hope that no member of the two Joint Commissions of General Convention that have sent delegates to the Federal Council has ventured to apologize to that body for the position assumed officially by this Church concerning it. Diplomats not in accord with the policy of the government that accredits them are invariably expected to resign their diplomatic posts. We have little fear, however, that any of our representatives has offended or will offend in this way.

An Eugenic Experiment

WISCONSIN is experimenting with an eugenic marriage law. By act of the legislature last spring, a marriage license can be issued only on presentation of a physician's certificate that the intending bridegroom has been "thoroughly examined" and that the physician "having applied the recognized clinical and laboratory tests of scientific search" finds him "to be free from all venereal diseases so nearly as can be determined." A physician is permitted to charge a fee of $3.00 for this certificate. Shortly before January 1st, when the act became operative, the medical society of Milwaukee pointed out that the "recognized clinical and laboratory tests" required by the act could not possibly be made without elaborate and repeated examinations; that few physicians—perhaps less than a dozen in the state—were equipped with the necessary facilities for making such tests; that without making them very completely, including the Wasserman test, the certificate of physical fitness would be utterly valueless; and that such tests as would satisfy the terms of the law and would be sufficient to carry out the intent of the law could not be made at a less cost than twenty or twenty-five dollars at the least.

The attorney general has given an opinion that the spirit of the law is fulfilled without the application of any tests other than those which an ordinary physician can apply in a limited personal examination; to which physicians reply that a certificate issued after that sort of superficial examination is not worth the paper upon which it is written. In the meantime almost no marriage licenses have been issued since January 1st, most of the county clerks refusing to accept less than the certificate that the law requires.

We fear this is an illustration of the impossibility of guaranteeing physical fitness of a bridegroom by law. And beyond this apparent impossibility loom still greater question marks. The estimate—it seems incredible—is made that seventy per cent. of American men are tainted with venereal disease. Shall seventy per cent. of the population then be sentenced to compulsory legal celibacy? If the Church has too often found herself unable to secure the highest morality in connection with the compulsary celibacy of her priesthood, entrance into which is voluntary and in connection with which are the highest religious tests, what will be the condition when a like compulsory celibacy is required of the majority of the race? And apart from that, when marriage is made expensive in any land, substitutes for marriage immediately take its place.

The Milwaukee diocesan Social Service Commission declined to endorse this law when it was pending, in spite of urgent appeals from trustworthy sources to do so. We believe its hesitation is abundantly justified.

ANSWERS TO CORRESPONDENTS

M. S. A.—You would be justified under the circumstances, in continuing the work during Lent.

X. Y. Z.—A good eucharistic manual for adults about to be confirmed is *God's Board* (Young Churchman Co., 20 cents).

THE TEMPLE OF THE BODY

THE FIRST SUNDAY AFTER THE EPIPHANY

AND in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in his realm." So it was said of Daniel, Hananiah, Mishael, and Azariah, the four boy captives that stood in the presence of King Nebuchadnezzar. They were likewise fairer of skin, and more perfect in physical comeliness. Why?

Because they were temperate, sober, and chaste, and had reverence for the body through fear and love of God. The reader will readily recall the beautiful story; how the boys declined the meats and the wine from the king's table, and how the prince of the eunuchs feared that they might grow thin and unattractive in appearance, and how superior was the presence and the capacity of the boys when the day of examination arrived. *"And Daniel endured."*

Their religion was a religion of *power*. We read of a kingly proclamation that called upon all peoples and tongues to honor the God of these captives. They were missionaries to the Gentiles without an argument or a sermon. Their *lives* proved to God whom they worshipped; for they were filled with spiritual power and assurance. They were in direct touch with the Word of God, and their bodies became veritable temples of the Holy Ghost. They interpreted dreams, at least Daniel did; and the power of the world became weakness before them. They were unhurt by wild beasts, by flame, and by the will of enemies among men; and out of every misfortune that came upon them they made a witness for God. They "proved what is that will of God" by living it.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." So says the Epistle; and we find recounted in the Gospel the story of the child's explanation of His seemingly undutiful behavior. Our Father's business and its accomplishment is the supreme rule of conduct.

There is a far deeper question than legality to be considered when we determine the ethics of "meats." We may be persuaded, like St. Paul, that all things are pure; but, again like him, we must realize that all things are not expedient. The highest law of restraint is perhaps this: "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend"; and it is always right to consider others rather than ourselves. The question for the Christian to answer is surely this: "What can I do that will best further my share in bringing the Kingdom?" Many things are permissible in themselves; but do they make for or against the evangelizing of the world? It is quite true that people are stupid, and that the majority of them are unable to make nice distinctions between right and wrong; but if we are not stupid, is it better to see how closely we may approach to the dividing line, or to keep as far from the borders of evil as is possible? Is the Christian's goal, freedom from condemnation, or the commendatory "Well done?"

If the Church and her people have lost anything of power, or if they have fallen short of that which might be done, it is because of bondage to the things of the flesh. "Are we not carnal?"—to make the quotation inclusive. Is the ministry a "Living," or an opportunity? Is membership in the Church an end, or a means to an end?

And, finally, is it true, as the silence of the guardians of youth seems to teach, that "boys will be boys," or that "a young man must sow his wild oats?" Are there no "rules of discipline" in the Church? Does she condone the looseness and the spirit of worldliness that have enveloped our land? God forbid! "Know ye not that your bodies are the temple of the Holy Ghost?" "Be not conformed to this world; prove the perfect will of God."

R. DE O.

THERE are many moments in friendship, as in love, when silence is beyond words. The faults of our friend may be clear to us, but it is well to seem to shut our eyes to them. Friendship is usually treated by the majority of mankind as a tough and everlasting thing, which will survive all manner of bad treatment. But this is an exceedingly great and foolish error; it may die in an hour of a single unwise word; its conditions of existence are that it should be dealt with delicately and tenderly, being, as it is, a sensitive plant and not a roadside thistle. We must not expect our friend to be above humanity.—*Ouida.*

EUROPE KEEPS CHRISTMAS

Signs of the Festival on Every Hand

REJOICING IN PARIS AND IN ROME WHEN MONNA LISA IS FOUND

Monument to Florence Nightingale Erected in Florence

OTHER NEWS AND OBSERVATIONS FROM THE CONTINENT

PARIS AND NICE, Christmas 1913.

IF anyone doubts that the Christmas season is maintaining its place in the social life of Europe, he needs but take a journey about the shopping district of the great cities any time within a month of the festival day. Of course this would not prove that it is remembered as a day of spiritual gladness; but, in estimates of religious influences, it is always wise to make allowances for human nature as it is. Germany reports the poorest shop patronage in years, but accounts for this by a fact that is surely anti-Christmas in all its effects, the woeful increase of "war taxes" in a time that is at least nominally an age of peace. London and Paris, and numerous smaller places, have had an increase of Christmas trade to enormous proportions. So popular were the window displays that it was only possible to get near enough to see them by patiently awaiting one's time on the sidewalks. Nor is shopping and gazing at counters and windows the only evidence of unflagging interest in Christmas. In Paris, the supposed city of non-church goers, one can get into the midnight Mass or the popular service Christmas morning only by the use of cards of admission. Even then he must be early with his application.

Monna Lisa Restored

France has a special reason for rejoicing this Christmas in the recovery of the famous Leonardo da Vinci masterpiece, Monna Lisa, which, after a world-wide search of two years, is to be once more in its place in the Louvre before the New Year dawns. The thief, who turns out to have been an ordinary Italian laborer connected with the cleaning department of the Louvre, has made pretences of patriotism, etc., but as he has at least two previous police records the sentimental assertions of trying to return the picture to his native land whence it had been "stolen by Napoleon" must be taken with a large grain of salt. As a matter of historic fact, the picture was made for France. Francis I. ordered it from Leonardo, and that it ever reposed elsewhere before finding its true home in Paris under Napoleon is one of those freaks of history hard to explain. At any rate, it is now being officially and formally returned to the French nation by the government of Italy after a too long mourning period, and the world shares with France in the welcome home. It is one of the paradoxes of this the most interesting people of Europe, that when a boxer named Carpentier defeats the English champion in what was little better than a common prize fight, all classes seemed to go into ecstasies of satisfied enthusiasm, as if the French people were at last coming to their own in the matter of physical victories. For a few days one had to wonder if the whole nation, daft to win something, was a unit in favor of such prowess as is represented by flying war-machines and the mere brute force of fistic combat. But, within a few days, the cry of "La Gioconda is recovered!" thrilled the air, and one knew that, whatever the momentary emotion may be for glory or for things of violence, the French are in essence a nation of artists. It is a tribute to the superiority of spirit over flesh that not only in Paris, but in Rome, the recovery of the Monna Lisa changed every thought for the time being. It is said that the Roman Parliament was in heated and acrid debate with all sorts of perils of dissolution, when someone came rushing in and exclaimed, "La Gioconda is found!" and immediately there were handshakings and congratulations; the political row was forgotten and a truce reigned in the legislative halls.

Nevertheless there is much yet to be learned in the way of careful preservation of the world's heirlooms in art. In spite of the warning given by this great theft, it does not seem to a lover of art walking through the national galleries that sufficient precautions are taken for the safe-guarding of their treasures. Only a week ago I saw an employee carrying a large bench to a corner where a lecture was to be given in one of the beautiful Louvre salons crowded with classic sculpture. Two men should have been carefully moving this awkward piece of furniture, in so precious a spot, but this one man lumbered along as the expressman sometimes shoulders a trunk—every moment, as it wobbled from side to side, the corner of the huge bench missing by a hair's breadth knocking to pieces some fragile bit of ancient statuary that neither money nor human ingenuity could ever replace. One had ocular demonstration by this that it was not always "Reformers," nor a hard-headed Cromwell, nor an art-hating Puritan mob, that destroyed so many beautiful things in English Cathedrals, or knocked off heads and arms in a fabric so noble as the choir walls of Chartres. Carelessness of custodians is at least equally responsible.

Monument to Florence Nightingale

A monument has been erected to the memory of Florence Nightingale in the Church of Santa Croce, Florence. The fund for this purpose began in 1910, but it has only been made successful because the sculptor, F. W. Sayer, gave his time and his work as a free-will offering. The English chaplain in Florence, Canon Knollys, took part in the unveiling.

Dr. Alberti Defends Himself

Knowing something of the animus usually back of such rumors, Dr. Alberti denies the report recently circulated that he had returned to the Roman Catholic Church, adding that the rumor had caused him "much amusement." It will be remembered that this Rev. Doctor joined himself to the Old Catholic movement not long ago, and that when he essayed to speak in Frankfort, a mob, incited thereto by a Roman Catholic newspaper, attacked him with great violence.

Death of Two Cardinals

Two eminent Italian Cardinals have died within the month of December, a fact which will add to the interest of the forthcoming consistory wherein several Cardinals of various nationalities are to be created. One of the two who have passed away was Cardinal Rompolla, whose shrewd hand was suspected in the adverse Papal decision on the validity of English orders a few years ago. The other was Cardinal Oreglia, who was 85 years old, and Dean of the College of Cardinals. His long ambition to be Pope was only partly gratified by serving as executive between the death of Leo XIII. and the election of Pius X. He seems to have had a will of his own, and it interests those who assume that all is cut and dried in Papal conclaves, as in political things in America, to know that he more than once "spoke out in meetin'," so much so that on one occasion Leo XIII. is said to have exclaimed, "You forget that if I can make Cardinals I can also unmake them!" To which the doughty Oreglia replied, "Very well; let your Holiness begin with me, and let it be at once, too!" He must have been a connecting link between Church and State in the irritating times of his creator, Pius IX. He had been a chaplain in the House of Savoy, and was an intimate of Victor Emmanuel, and is said to have used every effort to persuade that victorious King to preserve the temporal power of the Pope. It was for this that Pius IX. made him a Cardinal in 1873.

Father Hugh Benson

Rumor is bringing the name of our own recalcitrant Father Hugh Benson within reach of honors in the next Roman consistory. This son of an Archbishop of Canterbury is one of the strongest assets the Roman Church has had in recent years, and he is used for all he is worth. His book *The Confessions of a Convert,* is regarded in Rome as promising all sorts of great things in drawing other Anglicans into the Roman net. His brother, E. F. Benson, a fashionable novelist and playwright, has not followed him into the Holy Roman Church; nor has Arthur Christopher Benson, by all odds the strongest and most spiritual of the three, who finds time amidst much greater work to write every week for the *Church Family Newspaper.* It is claimed by one who knows her well that the aged mother is so deeply grieved over Father Hugh's defection that she cannot speak of it without the keenest sense of pain. His aggressive campaign against the Church of which his father was titular head so long, betokens some strange lack of taste, or else some obsession that is stronger than filial respect and love—an obsession which he could no doubt justify to many as well as to himself.

Franz Joseph's Anniversary

An event of more than common interest is the sixty-fifth anniversary of the accession of that remarkable character, Francis Joseph, to the throne of Austria. The part his ambitious mother took in making him emperor in 1848, almost against his will, is one of numerous signs in all history to prove that women did not need the ballot in order to change vitally the destiny of states. Disliked at first as a careless and rather

reckless young man, Francis Joseph has lived long enough to be known as the only "working king" left in the civilized world, and to be loved by a people notoriously divided into more than seventeen kinds of jealous Austrians of a dual kingdom. What is to happen when he dies no man now knows; but there may then be greater eruptions than the Balkans have yet shown, affecting not only the far East but the German empire itself. There is something pathetically suggestive in the fact that this rugged old man is the centre of unity for heterogeneous races, who may hate one another, but who all love and respect him as their only real bond of unity. Perhaps the "warring sects" of Christendom could find a lesson in this as they look at the one object of their adoration who prayed "that they may all be one."

International Suspicion

It is this atmosphere of plotting and counter-plotting that renders European nations unable to see that there may be one great nation on earth that tries honorably to make use of a diplomacy free from selfish scheming. Referring to the Mexican imbroglio, and to recent German suspicions of American designs in Panama, etc., a high minded young secretary of legation in one of our chief embassies said to me: "Europe is incapable of appreciating disinterested action in affairs of international arrangement. Even England, close as she is to us by ties of blood and religion, seems always bent on setting down some ulterior purpose for every proposal the American government makes; or, if she does not actually accuse us of the customary selfishness, she nevertheless is nervously fearful that we are after something or other that may interfere with her own interests." When will all this atmosphere of suspicion and mutual distrust disappear? Here is a proper Christmas question. Surely the answer now, as of old, lies in the doctrine of the Incarnation. It is a pity it cannot be seen as it is.

American Church Work Abroad

It may be of interest to mention certain figures as to American Church work in Europe not generally known. In Paris we have a magnificent property, the total value of which in money is about one million dollars, and it raises annually nearly $40,000 to carry on not only the actual parochial work but also St. Luke's chapel, a reading room, a mission work, Holy Trinity Lodge, etc. It keeps a nurse for lonely American students in illness, and is generously active in the support of the American Hospital, a most useful general institution. In these varied ways it reaches some 15,000 people each year, though those who contribute to its financial support hardly exceed 300.

Next to this church in Paris comes, no doubt, St. Paul's, in Rome, which has a property valued at $458,000, and an annual income of about $21,000. Florence, Italy, with buildings and lands worth $84,000, comes next; after which may be put Dresden with a property of approximately $80,000, and a somewhat higher expenditure, about $12,000 annually. Nice, in France, is estimated at $50,000, and Geneva, Switzerland, is valued at about $43,000. Munich raised nearly $8,000 last year, and is a promising field, though without much property valuation as yet. Nice has a very handsome rectory and church of Gothic stone, and is beautifully situated on one of the finest boulevards. Lucerne is not as yet reported accurately. But enough has been said to show that the American Church is not unworthily represented in its European work. Statements of the material fabric however would be unjust here as everywhere. In quiet pastoral ways among the many who must be in Europe for one cause or another there is much being done of which statistics can never be made. Besides this, in communities where doubt may fairly be held of other ways of presenting the Church, it is a great thing that the "word of God is truly preached and the sacraments duly administered." The pulpit in a foreign land is an exceptionally great opportunity. Thousands "drop in" to church, who seldom or never attend at home, induced here in part by a natural longing for familiar sounds that speak of the home across the sea. On the Third Sunday in Advent I listened to a message in Holy Trinity Church, Paris, sorely needed by a leisured class of people given either to shallow criticism of the clergy or to a worse indifference. The preacher was the rector, Dr. Watson, who began by saying that "this is the one Sunday in all the year when the minister is permitted to speak for himself." It was a strong discourse, well preached, in which people of wealth were led courteously but plainly to see how the Christian ministry is the one calling that never could be adequately paid, in which, however, there

(*Continued on page* 368.)

OPENING OF CHAPEL OF THE INTERCESSION, NEW YORK

Most Beautiful Example of Gothic Architecture in America

DEATH OF REV. DR. H. L. MYRICK

Cathedral Trustees Reorganized

OTHER NEWS OF THE METROPOLIS

New York Office of The Living Church
37 East 28th St.
New York, January 6, 1914

THE opening service of the new chapel of the Intercession, Trinity parish (the Rev. Milo H. Gates, D.D., vicar), was held on Sunday morning, January 4th. An address was made by the Rev. Dr. Wm. T. Manning, rector of the parish. The sermon was preached by the vicar, Dr. Gates, it being the tenth anniversary of his coming to this church.

The Church of the Intercession was founded in 1846, and the first services were held in a Mr. Morewood's house on the corner of 155th street and what is now St. Nicholas avenue. The first rector was the Rev. Dr. R. M. Abercrombie. Many of the descendants of the first parishioners are communicants at the present time. The most important event in the recent history of this church was its union, in June, 1908, with Trinity parish.

This new church, designed by Mr. Bertram G. Goodhue, is undoubtedly the most beautiful example of ecclesiastical Gothic architecture in this country. Situated in the corner of Trinity cemetery, and at nearly the highest point of Washington Heights, it forms a landmark and its lofty tower with ornamented flèche will be seen from afar.

The church, together with the vicarage and parish house which are grouped about it and connected with it by a cloister, is constructed in the perpendicular style and suggests the Norfolk church in its open timber roof. The west porch, facing on Broadway, is magnificent in Gothic tracery, and directly over the door is a handsome figure of our Lord. Greek texts form the decoration of the hand-wrought door hinges. These hinges are an example of the skilful way in which the details are treated, all parts of a glorious whole and all showing the influence and direction of a master hand. Dividing the vestibule from the church is a carved screen over which there is a small gallery. Two exquisitely carved open-work doors separate the church from the Lady chapel, which is on the south side of the building. A beautiful altar with painted triptych is soon to be placed in this chapel.

The stalls for choir and clergy are of oak elaborately carved and on the south side directly over the stalls is a gallery for the women singers and other musicians. The organ, one of the finest in the country, is on the opposite side of the choir and its wonderful casing and multitude of pipes are suggestive of one of the old Spanish Cathedrals.

The sanctuary occupies the easternmost bay of the church, which is ten bays long. Over the high altar is an elegantly carved canopy which, with the riddel posts, is of carved oak gilded, and with the rich color of the hangings, produces a most impressive effect. The credence, piscina, and sedilia are of stone built into the wall of the sanctuary.

The ceiling, which is of the "open timber" hammerbeam type, is the only one of its kind in this country. It extends the whole length of the church, unbroken by the usual chancel arch, and is elaborately decorated in the primitive colors—black, white, red, blue, and gold. The Nicene Creed extends around the church at the base of the woodwork, and at the ends of the beams supporting the weight of the roof are shields bearing the heraldic devices of the metropolitan sees of the Anglican Communion. The barrel vault beyond the sanctuary is covered with a cerulean blue ground on which are the symbols of the Holy Trinity, in the centre, and the four archangels and four evangelists, on either side, emblematic of the Celestial Kingdom. The ornamentation of the roof is the work of Mr. Thomas Watson Ball.

In the crypt, under the choir and sanctuary, there is a mortuary chapel. On either side of the altar in this chapel are deep recesses into which memorial tombs will probably be built.

The date for the consecration service has not yet been fixed.

The Rev. Dr. Gates, the vicar, was born in Gardner, Mass., in 1865, graduated from Amherst in 1886, and from the General Theological Seminary in 1889. He began his clerical career as assistant at the Church of the Ascension at Fifth avenue and Tenth street. Dr. Gates has the distinction of having by his notable work in the Chapel of the Intercession increased the communicants in the church from 351 to 2,290 and the Sunday school membership to 800.

The Rev. Dr. Henry Lewis Myrick, one of the best known and highly esteemed clergy of the diocese, died at St. Luke's Hospital,

The Late Dr. H. L. Myrick

on Wednesday, December 31st, aged eighty-six years. After a long and distinguished career, Dr. Myrick was compelled by ill

health to retire from active work in 1900. His death was a release from a long-continued and painful ailment.

Graduating from Harvard Divinity School in 1852, Dr. Myrick became a Unitarian minister, and had charges in Massachusetts, Connecticut, and Maine. He went to Colorado for his health in 1873, and there was ordained deacon in 1876, and priest in 1877, by Bishop Spalding. Later he became rector at Laramie, Wyoming. He was also chaplain of the Colorado state prison and of the Wyoming state prison. This led him into those studies of criminology which have enriched the literature of that subject.

Elected to the Wyoming legislature in 1878, he became speaker of the house of representatives, and but for his return east would doubtless have been the first United States senator when Wyoming became a state. He was successively in charge of parishes at Sandy Hook, Conn., New Canaan, Conn., and of All Saints' Church, Sing Sing, New York, retiring from active ministry in 1900, since which time his residence has been in New York City.

Dr. Myrick will be more generally remembered in the diocese for his brilliant work as chairman of the programme committee of the New York Churchman's Association. For twenty-one years before his retirement he had discharged the duties of that office with constancy, zeal, and conspicuous efficiency. He was also active in the Church Congress.

Not until he was 65, did Dr. Myrick begin to train his memory, which for years had enabled him to perform feats exceeding anything recorded of Macauley. Without opening a book, he would read aloud from the works of modern or ancient poets and scholars. On his death bed he recited Plato's essay on Love. His rendition of Browning—entirely from memory—was always a revelation and inspiration to admiring students of that poet. It is narrated of Macauley that so prodigious was his memory that he could repeat the list of Archibshops of Canterbury and York. That was but child's play to Dr. Myrick, one of whose pleasures was to memorize the entire list of popes so thoroughly, that if asked who was pope at any particular time, he would answer correctly, giving the year of birth, the full name, the year of election to the papacy, and the year of death. Starting with any pope, Dr. Myrick would give the list either backward or forward, with the three dates and the full name and with never a mistake.

The funeral was held in the Cathedral of St. John the Divine on Friday, January 2nd, and was attended by a large number of clergy and friends. The choir being on vacation the music was sung by the clergy assisted by the congregation. The sentences and psalms were read by the Rev. Dr. Milo H. Gates; the Rev. Dr. George R. Van De Water was the lector; the Creed and prayers were said by the Rev. William A. Masker, formerly of Haverstraw; Bishop Burch read the committal and closing collects and gave the benediction. The interment was made in Evergreen cemetery, Long Island.

Dr. Myrick is survived by his widow, three sons, and a daughter.

The Cathedral Trustees

The annual meeting of the Cathedral trustees was held on St. John the Evangelist's day, Saturday, December 27th, at the diocesan house, Bishop Greer presiding. The tentative plans for modifying the architecture of the Cathedral were informally discussed and referred to the committee on fabric for consideration and report to the Board of trustees at a subsequent meeting. The same committee was also empowered to attend to the demolition of the old Synod Hall, which was originally an orphan asylum; then the meeting place of the New York diocesan convention, and recently the meeting place of the House of Bishops. The new Synod House, where the House of Deputies sat last October, offers better accommodations for the diocesan convention and other gatherings. The old building is not needed, and its removal is desirable for several reasons.

The trustees approved a new constitution for the board of Cathedral trustees. By the new organic law the board ceases to be a self-perpetuating body. Its membership—with the Bishop—will be limited to twenty-four clergymen and laymen elected by the diocesan convention to serve in classified terms, one clergyman and two laymen to retire each year. The new procedure will make the board of Cathedral trustees more or less subsidiary to the diocesan convention and bring it in closer relations to the diocese at large, with appreciable good results.

Problem of Changing Population

The daily papers have reported that Trinity chapel on West Twenty-fifth street is to be closed and the property sold. This is not altogether an accurate statement, since nothing has been positively determined upon. It is understood however that the matter is under consideration. The problem at Trinity chapel is not that of a change in the character of the population, but the absence of any considerable resident population of any kind in the near vicinity. Trinity chapel, only a stone's throw from Broadway, is now in the midst of a business district in which there are few residents. Under the administration of Dr. Mockridge every effort has been made to adapt the work to present conditions, and to reach any population still remaining in the region. The fact that the population of all kinds has been driven out by business buildings, and also that there are a number of churches in the near vicinity, leads to the conclusion that the work may not be needed in its present location. The congregation is largely drawn from a considerable distance. Precisely what will be done about the matter is not determined, nor has it been decided what location would present a better field for the work.

A Rector's Christmas Gift

The Rev. Dr. George Clarke Houghton, rector of the Church of the Transfiguration, was the recipient of a handsome Christmas gift from his congregation in the form of a handsomely embroidered and jewelled set of festival vestments costing about $1,000. Dr. Houghton wore them for the first time on Christmas Day. They were made by the Sisters of St. Mary, at their convent at Peekskill, and were subscribed for by 150 members of the congregation. The largest and most elaborate piece is the chasuble, the damask for which was woven on looms at Lyons, France, in silver and gold thread. In front it is decorated with a large band of cloth of gold. Behind is a large quatrefoil medallion, with embroidered figures of three angels and cherubs. The angels carry a cross, an anchor, and a chalice to symbolize faith, hope and love. The other pieces of the set include a stole, a maniple, an alb, a cincture, a burse, and a chalice veil. These are decorated with crosses of gold, with jewelled centres of fiery opals.

Accompanying the vestments was an address on parchment which reads:

"The undersigned members of the parish of the Church of the Transfiguration request the acceptance by its rector, the Rev. George Clarke Houghton, D.D., of the accompanying Eucharistic vestments as their Christmas gift, with the earnest prayer that his life may be long spared to offer the Holy Sacrifice at the altar of their Beloved Church."

Among those who made the present were Mr. and Mrs. Edwin Arden, Mrs. E. Ellery Anderson, Mrs. and Miss Bridgman, Mrs. Bruce-Brown, Mrs. J. Searle Barclay, Mrs. James M. Bailey, Mrs. William H. Brown, Mrs. Frederick W. Coggill, Miss Mary B. Chamberlain, Miss Mary E. Drake, Miss Jennie T. Draper, the Misses Dalrymple, Mr. and Mrs. Frank R. Ford, Mrs. Benjamin H. Fabens, Peter Gardner, Miss Guernsey, Ben Greet, Commodore and Mrs. Elbridge T. Gerry, Miss Mabel Gerry, Joseph J. Holland, John Haggard, Meredith Howland, Mrs. Sidney B. Harris, Mrs. Henry A. Hurlbut, Miss Kirby, Mrs. E. H. Low, Mrs. Richard Mansfield, Mr. and Mrs. J. Alexander Murray, Mrs. Edwin C. Moller, Miss Adelina Moller, Charles M. Newcombe, George Theodore Roberts, Mrs. Charles R. Raberg, Mrs. Frederick Roosevelt, Miss Mary C. Slattery, Mrs. Martin Smith, Henry W. Savage, Elijah P. Smith, Mrs. W. A. Spier, Mrs. De Witt Clinton Squires, Mrs. William E. Studdiford, Miss Helen Taft, Mrs. George Thompson, Mrs. Henry Tiffany Webb, Adrian Vidal, Miss Helen F. Wicker, Mrs. Otto Wettlaufer, and Miss Ethel Zabriskie.

Mrs. Elbridge T. Gerry also presented to Dr. Houghton a set of linen vestments.

The G. T. S. Trustees

The Alumni of the General Theological Seminary for the first time in the long history—nearly a century—of that institution have been privileged to elect trustees of the seminary. By action of the recent General Convention, nine trustees (three Bishops, three presbyters, and three laymen), are to be selected by the Alumni. One in each order will retire each year. On December 29th, the polls were closed at the seminary. The tellers (Rev. Philip C. Pearson, '07, chairman, Rev. James W. Van Ingen '84, and Rev. Thomas A. Hyde, '05), have reported the result as follows:

Trustees for three years: Rt. Rev. Dr. Ethelbert Talbot, Rev. Dr. George Y. Bliss, Mr. Vernon M. Davis.

Trustees for two years: Rt. Rev. Dr. Thomas F. Gailor, Rev. Dr. J. Nevett Steele, Mr. Robert L. Gerry.

Trustees for one year: Rt. Rev. Dr. Philip M. Rhinelander, Rev. Ralph B. Pomeroy, Mr. Robert L. Pierrepont.

These names should be added to the list of seminary trustees as found on page 129 of *The Living Church Annual.*

The new board will meet for organization the latter part of January.

New Officials in Social Service

The Social Service Commission of the diocese has elected the Rev. Dr. Ernest M. Stires as chairman, succeeding the Rev. Dr. Cummins, and has also chosen as its executive secretary the Rev. Cranston Brenton, now professor of English literature at Trinity College, Hartford. He will succeed the Rev. Charles K. Gilbert, the only secretary the bureau has had. Mr. Gilbert is now editor of the *Churchman.*

Rev. G. M. Royce Sails for the East

The Rev. G. Monroe Royce, rector of St. Thomas' Church, New Windsor-on-Hudson (founded 1727), sailed on January 8th for Greece and Egypt, to be gone for two months or more. Mr. Royce is revisiting Egypt after an interval of 15 years, and hopes to get material that may help him in writing a companion volume to his book, *The Son of Amram.* The Rev. Francis Washburn of Newburgh, will act as *locum tenens* in Mr. Royce's absence.

Two Large Bequests

By the will of Henry M. Sands, who died in Paris, France, on November 10, 1913, St. Luke's Hospital, New York City, receives $7,500 for the maintenance of a bed to be known as the Sands Memorial Bed. To the rector, wardens, and vestry of Trinity Church, Mr. Sands bequeaths $1,000 unconditionally.

SUNDAY SCHOOL WORK IN PHILADELPHIA

One Church Obliged to Have Two Festival Services

INSTITUTE TO BE HELD IN WEST PHILADELPHIA

The Living Church News Bureau
Philadelphia, January 6, 1914

THE Sunday schools of the city held their Christmas services during the last week of December and the first of January. Many of the schools report the best attendance and the most interesting services for years. This is one of the many signs of healthy interest in the social life of the schools. It has been necessary to repeat the Christmas service and carols in the Church of St. Luke and the Epiphany; the crowd was so great on Sunday afternoon, December 28th, at which time the service was held, that the church could not hold it.

The Sunday School Institute and Teacher Training classes have become an important factor in the Sunday school work of the convocation of West Philadelphia. The Institute will have its winter meeting in the Church of the Redemption, Fifty-sixth and Maclear streets. A very interesting and profitable programme is being arranged by the executive committee. The committee expects to have a speaker from the General Board of Religious Education, and the Rev. Llewellyn N. Caley will discuss the subject, "What Ground Should the Sunday School Cover?" This meeting will be held Thursday evening, January 29th. In the training classes two new subjects will be taken up beginning Tuesday, January 6th, at Calvary parish house. Mrs. Caroline S. Berger, of St. Matthew's parish, will give the course on The Organization of the Sunday School, and the Rev. H. Cresson McHenry one on the Acts and the Epistles. Mrs. Berger and Mr. McHenry are peculiarly equipped for handling these subjects. Dr. Heffern will begin his course on the Life of Christ, in the parish house of the Church of the Atonement, and Dr. Foley, his on Religious Pedagogy. These latter subjects belong to the first year course.

The Joint Diocesan Lesson Committee, of which Bishop Darlington is president, will meet in the Church Club rooms January 15th. Representatives from all the diocesan committees will be present.

Some Special Services

In the Witherspoon building in this city a series of meetings have been arranged for the first week of the year. The meetings are to be conducted under the direction of the Interchurch Federation. Among those presiding will be Mr. George Wharton Pepper. On Tuesday Bishop Garland will be the speaker. These services will be from 12:15 until 1 o'clock each day.

Instructions on the Church

The Rev. W. C. Richardson, D.D., began a series of instructions upon the position and teachings of the Church at the service on Sunday last. These instructions are to continue for some time.

The burial service was read over the remians of the Rev. Thomas A. Stevenson, a priest of the diocese of Central New York, who died in the Episcopal Hospital last week. The service was in the chapel of the Hospital and was conducted by the chaplain, the Rev. William F. Ayer. Several priests of this diocese were present.

The Epiphany term of the Philadelphia Divinity School began Friday, January 2nd.

A STRONG sense of possession seems an essential of vigorous and serviceable life. In a very real sense it may be affirmed that we care only for that which is our very own. The unselfish are distinguished from the selfish, not by the sense that little or nothing is theirs, but rather by the feeling that everything is theirs. They make the happiness and welfare of others their own. Nothing that concerns man is indifferent to them. All men are their brothers. One can then never express real ownership by saying "this is mine." It is never fully "mine" until it is "ours." The very essence of possession is the privilege of sharing. The dollar that cannot be transferred cannot function as a dollar and cannot be declared as an asset. The home within whose walls no feet but mine may tread cannot be my home. The moment that anything becomes absolutely mine its possession is nearly nominal. "All are ours."—*The Texas Churchman.*

FRIENDSHIP is a vase which, when it is flawed by heat, or violence, or accident, may as well be broken at once. It can never be trusted after. The more graceful and ornamental it was, the more clearly do we discern the hopelessness of restoring it to its former state. Coarse stones, if they be fractured, may be cemented again; precious stones, never.—*Walter S. Landor.*

NO NEW YEAR ORGIES IN CHICAGO

Long and Hard Fought Campaign for Decency is Successful

OTHER TIMELY NEWS OF THE CITY AND VICINITY

The Living Church News Bureau
Chicago, January 6, 1914

AFTER eight years of agitation and protest the forces that make for decency in Chicago have succeeded in conquering, to considerable extent, the opposing forces, which have for these past eight years made New Year's Eve downtown a time of debauchery and orgy. The climax came last year when our mayor refused even to see a large delegation of ministers and clergy who waited upon him requesting at least the enforcement of a legal observance on the part of liquor sellers in the downtown cafés. The "wide-open" carousal which followed this official indifference last year on New Year's Eve was simply indescribable. This year additional forces that make for good brought their petitions to the city hall before New Year's Eve, and the result is that there was something approximating a radical reform in the "Loop" district as 1913 gave place to 1914. The crowds were forbidden to throw confetti, to blow tin horns, or to make other disturbances while on the street, and for the most part this regulation reduced the volume of the crowds very largely. The cafés did not sell as much liquor as last year by a large percentage, and Chicago is congratulating herself on achieving at last something like a "sane New Year's Eve."

The municipal Christmas tree, which has been lighted up, on the Lake Front, every evening since Christmas Eve, was blazing forth in all its electric beauty throughout the evening, and the Art Institute was open until after the incoming of the new year.

Watch-Night Services

Watch-night services were held in some of our churches, among them being St. Peter's, Chicago, where the Holy Eucharist was celebrated commencing shortly before midnight. The Rev. Dr. J. S. Stone, rector of St. James', Chicago, sent to his people a beautifully worded New Year's greeting, in the shape of a letter and the following "Threshold Prayer,"—stating in the letter that he had used this prayer while standing on the threshold of his home, for forty years, at midnight, on every New Year's Eve:

"THE BLESSING OF THE THRESHOLD AT THE COMING IN OF THE NEW YEAR

"Time passeth away:

"But God maketh all things new.

"O God, who art the Lord of Time and of Eternity, and who watchest over thy people and givest unto them the blessing of peace, Grant that all they who enter this house may come with hope in their hearts and with gracious words upon their lips; and that all they who leave this house may go in peace, and take with them feelings of kindness and good will. May we who bid them farewell remember them with gladness. Let him who comes as an enemy, should there be such, go away as a friend; let him who comes as a friend—and may there be many—go away with greater love and with joy abounding. Let the threshold which divides the world from this house be the place of consecration between the world and this house, and the line where happiness ever begins and never ends. May this be Thy will, O Father of the many mansions, where with thee we hope eternally to dwell, for the sake of JESUS CHRIST, our Master and Redeemer. *Amen.*

"The Old Year goeth out with its burden: Fare thee well!

"But the New Year cometh in with the freshness and joy of youth;

"Blessed be he that cometh in the name of the Lord."

Many of the parishes provided late as well as early celebrations of the Holy Eucharist on January 1st, and in some instances meditations suitable to the coincidence of the day with the Feast of the Circumcision were given by the clergy.

W. A. Interested in China

On Friday, January 2nd, the January meeting of the diocesan branch of the Woman's Auxiliary was held in the Church Club rooms, the general subject being "China." Mrs. William J. Calhoun, the wife of our late minister to China, shared the speaking with Mr. John W. Ely, of St. Mary's School for Girls, Shanghai. Mrs. Calhoun dealt with the need of Christian education in China for young women, gave an impersonation of a Chinese girl, and closed with some of her impressions of missionary work in China. Mr. Ely described the work of St. Mary's School, Shanghai. There was a large attendance.

Christmas for the Boys

At the Chicago Homes for Boys there are now over 100 boys enrolled. During the Christmas holidays about 60 of these boys have had friends in and around Chicago, who invited them to their homes for the week or more of vacation. This left

some 40 boys at the homes, who had no friends or relatives to give them these outings. Therefore the director, the Rev. K. O. Crosby, asked various parishes to help him give these homeless boys a good Christmas vacation, and right merrily have the parishes thus privileged, responded. Accordingly, during the current Christmastide, these boys were invited to Christ Church, Woodlawn, where the dramatic club of the Sunday school repeated for them their Christmas play, and to St. Paul's, Kenwood, where a lecturer gave them a lantern talk on Lincoln Park, and to the Church of the Redeemer, Chicago, where the rector gave them an illustrated address on the Life of Our Lord, using some 60 lantern slides, the rest of the evening being devoted to games, and to St. James', Chicago, where the boys were taken to the Y. M. C. A. gymnasium—these programmes being in each case preceded by a turkey dinner. They have in contemplation at this writing a similar visit to Highland Park, as a finale to this round of Christmas visiting. Hundreds of presents were sent to the homes for the boys' Christmas tree, last week, one wholesale house alone sending 300 gifts. Several Sunday schools of the diocese asked for the names of some dozens of the boys, so that they might send personal presents, each labeled with the name of one of the boys thus selected. At the midnight Holy Eucharist, Christmas Eve, the new chalice and paten presented by the boys themselves were used for the first time. These sacred vessels cost some $50, and the boys saved the money from their scanty allowance for pocket money. They also have given, from the same source of supply, some $65 for missionary work, during the past few months, sending part of it to Bishop Rowe, and the rest of it to the school for boys conducted by the O. H. C. at Sewanee. A dozen or more of the "alumni" of the homes, now at work in various business positions downtown, came out to the midnight Eucharist at the Homes and made their Christmas Communion.

Another Christmas item of interest is that at the midnight Holy Eucharist at St. Matthew's, Evanston, the Rev. A. L. Murray, rector, fifty per cent. of the communicants of the parish received the Holy Communion.

Brotherhood Work Organized

On the afternoon of the First Sunday after Christmas, a large gathering of the men of Emmanuel Church was held, under the auspices of the Brotherhood of St. Andrew, in the parish house, and was addressed by District Secretary Spencer, and by Mr. Courtenay Barber. The object of the meeting was to have the Brotherhood work solidly organized in preparation for the arrival of the Rev. Leonard W. S. Stryker, the new rector, who begins his work in La Grange, early in the Epiphany season. The Rev. L. W. S. Stryker is the son of a priest of the Church, and is a graduate of the Theological School of Philadelphia. For over twelve years he was the rector of St. John's Church, Passaic, New Jersey. For the past five and one half years he has been rector of St. Matthew's Church, Wheeling, West Virginia. He has left hosts of friends in both parishes, and in the dioceses with which they are connected, and he will find a most cordial greeting awaiting him from the clergy of Chicago.

Go-to-Church Campaign

The Fourth Sunday after Epiphany, February 1st, has been selected as "Go to Church Sunday," by the large committee of clergy and preachers in Chicago, and we understand at this writing that an effort is being made to have it observed in this way throughout the whole country. Whether that be the case or not, it will be thus observed in Chicago. The Rev. E. J. Randall has been appointed by Bishop Anderson as the Church's representative on the executive committee of this movement in Chicago. The plan is to bring into use every possible kind of advertising which local circumstances can best suggest in each congregation, to invite and as far as possible to escort, to some religious service on February 1st, every man, woman and child in Chicago. The Roman Catholics are coöperating, to some extent, and the various Protestant bodies are eagerly at work already, along the line of preliminaries.

New Year's Day was observed at Grace Church, Oak Park, not only by the usual services, but also by a reception given to the new rector and his wife, the Rev. and Mrs. Frank R. Godolphin, by the wardens and vestry of the parish.

Public School Matters

It is by this time well known throughout the country that Mrs. Ella Flagg Young has taken up her work again as the Superintendent of Chicago's schools. The question as to who shall be the superintendent now gives place, in the controversies of our school board, to discussions for and against the teaching of Sex-Hygiene—this subject being one which Mrs. Young rules should be taught at least in the high schools. Dean Sumner is strongly in favor of this teaching, and it seems at present that a majority of the board of education are with him in this contention.

At St. Augustine's Church, Wilmette, one of the largest Christmas offerings thus far reported in this diocese, was made, being nearly $1,350. Of this sum $1,000, was presented by the Woman's Guild, for the reduction of the parish debt. More than one third of the entire communicant membership of the parish received at the early Eucharist on Christmas Day.

TERTIUS.

I COULD not live without the love of my friends.—*Keats.*

SUICIDE

BY LILLA B. N. WESTON.

PIOUS people abhor suicide much as they abhor other and lesser sins. But to the world at large, suicide is merely an unpleasant mode of exit from this world into the Unknown. Perhaps there is too little universal knowledge and understanding of the real nature of the act of self-destruction; perhaps clergymen dwell too little upon the subject, because of its very offensiveness; it may be that we are too prone to eliminate all reference to the result of suicide to the individual soul.

It is contended by the majority of people that all suicides have been, and are, afflicted with either insipient or momentary insanity. They will argue that the circumstances in such-and-such a case were enough to drive anybody to suicide; that no-one could face the consequences so-and-so had been called upon to face; that conditions had been such that it would have been superhuman for the person in question to attempt to surmount and overcome them; that it is the only thing left for poor, overburdened humans to do when they reach the limit of endurance. There is a great deal said about "ending it all" and "being too weak to go on." Somebody "loves too greatly" while somebody else has "lost all." The daily press teems with such reports, and the reading public is inclined to condone the act of suicide with all sorts of excuses, reasonable and otherwise.

Ignorance is at the bottom of most suicide, and of most sympathizers thereof. That is, ignorance of the seriousness of the principles involved. One cannot juggle with suicide as one can with gilded balls; once it is accomplished it is done forever, and there is no retracing one's steps to try some other way.

And yet, suicide is mentioned in polite society with a shake of the head, and discussion ends before it begins. To the larger portion of the world, it is an open question as to whether or not the suicide might not, after all, be occupying an enviable position. He is at last, they reason, out of his misery and perplexity and disappointment; he knows the reasons for all his earthly sufferings; all explanations are in his possession; no more for him the struggle for existence and the fruitless battle against human passions; no more will his feet blunder upon the steep and difficult pathway of life; no more will his eyes be veiled; no more will bitterness sweep his soul; his hands lie folded until the Last Trump; God, in whose hands he is, will adjust all things and make all difficulties right.

Now all this is very pretty, very soothing, very satisfying. In fact, it would be difficult to hatch up a more comfortable sop for the credulous soul of to-day than this aspect of the sudden and forcible disembodiment of the spirit.

But are all these things true of the suicide's spiritual condition? *Is* he out of his misery? *Is* his soul past all bitterness? *Will* God make all difficulties right for this deserter? These are vital questions which the ease-loving world is disposed to ignore. They are not pleasant or comfortable questions, of course. There hangs a dark curtain behind them, and the world is not at all sure whether Hope or Despair waits on the other side of the curtain.

Let us consider. With genuine or advanced insanity we have no quarrel; upon whom God lays this affliction, of him will He take care. But in these days there is too much assumption of insanity. Insanity is amazingly popular.

The initial element of actual insanity is an abnormal state of mind. Now, as a matter of fact, any state of mind which is extreme or strained or violently contrary to the ordinary, is an abnormal one. This may be due to one or more than one of an incomprehensible number of causes. And, following this up as it stands, we are all in a more or less abnormal state of mind very frequently. But we would not relish the idea of being adjudged insane; we are not in the habit of telling our friends that we experience even momentary insanity; there is, to be quite frank, a hint of disgrace lurking in the very sound of the word. And yet, were we to commit suicide, people would very likely say, from a mistaken sense of loyalty, "He could not have been in his right mind, poor soul."

Now why is there any plausible reason for one's dying in direct opposition to the manner in which one has lived?

The fact usually is, not that one has suddenly become insane, but that one has deceived himself into thinking that he has become irretrievably weak. It is true that in ordinary cases of life and death, it takes more courage to live than it does to die: but to die by one's own hand *ought* to require more courage than it is possible for one human being to command. To be plain, it is not courage that prompts suicide, any more than it is weakness: it is presumption.

There is one thing which God does ask of us all to do—to stay where He has seen fit to put us, and to fight it out as best we can. We may fail miserably in the mission He has given us to perform, but we can at least stay on the field of battle until it is His pleasure to transport us to other realms. Then at least there is reward of some sort; there is forgiveness waiting for us if we plead for it; glory and joy if we deserve them; and there is some hope of recovering lost ground if we plead for the opportunity.

Suicide never yet brought peace, either to those who accomplish it or to those who are left; for suicide consists not only in the killing of the body, it means the death of all hope for the soul as well. If it could mean the actual ending of the soul, the absolute termination and annihilation of existence, there might seem to be some small, cowardly remnant of excuse for suicide, if one were exceedingly tired of any kind of life whatsoever. But no living thing ever swung into place in the world, that had the power to utterly destroy itself. Man cannot create Absolute Nothing where there was Definite Something before, any more than he can create Definite Something where there was Absolute Nothing before. In the hollow of God's Hand the world is cradled; and only He can give, and only He can take away.

In this life we do not choose to pass from a miserable plane to a plane still more miserable; and to the end of our days we cherish the secret hope that we may ascend rather than descend. Yet if we grow tired and sad and desperate, how, if we cannot face so little a problem as this life, dare we project ourselves into the next life, where no place is as yet prepared for our unwelcome souls? It is a grave thing to not be wanted in this world; but it is a vastly graver thing to not be wanted in the next world. For every one whom God calleth, there is made ready a place: but to stride through uninvited, without even a permit! Better to exist in the depths of the temporary Unutterable, than to plunge headlong against the grating of the perpetual Impossible.

It is right to pity the suicide, but not from the view-point from which the world usually pities him. It is right to grieve that he was so mistaken, so discouraged, so pitifully poor in spiritual vigor, so lacking in confidence in the efficacy of prayer, so drifted away from his heavenly Father that he forgot to lean hard upon His shoulder and rest a while so as to be fortified for the next blow from the world or the flesh or the devil. He could not be too wicked to live, or how would he dare to die? There are those of us who fight to ward off death, believing that the longer our time here on earth to prepare, the more fit we shall be to stand before our Maker. Not that any of us is entirely fit. Had Judas himself, after betraying Our Blessed Lord, begged for mercy with all the strength of his being, there is little doubt but that God would have heard even him. But he "went and hanged himself," thereby cutting off all hope of retrieval.

God gives to no one of us greater burdens than we can bear; it may seem to us that we cannot bear them, but we can. Maybe it is that He longs to help us, but waits, because of love, for us to ask. And it may be that He often offers in ways we wot not of, and our hearts are so hardened and encrusted with worldly ways that we do not even hear Him. Would it not be well to listen once in a while? For the time may come when we too may cry within ourselves, "Life is too terrible, I cannot bear it!" But He who gave it will always help us to bear all things.

There is much said in the world about life, and some little concerning death. But it would be well to teach our children very particularly relative to the gravity of suicide, and the precise reasons for abhorring it.

There was never a soul yet who committed suicide for the sake of love, who spent Eternity near the object of his earthly affections, or even near anyone else, that we know of. If anyone desires to be absolutely certain of being cut off from God and His love and His mercy and His thoughts and His plans, let him proceed to take his own life. He who takes his own life is the only one who thereafter wants anything to do with it; there is no way of being sure that even he enjoys having to tolerate himself after death by his own voluntary act. It is the only instance wherein God loses all interest and all patience, if we can imagine such a thing. It is worse than theft or lust or murder; it is Satan's delight, for then is Satan sure.

Let us be done with suicide. There is no glamour about it, no romance, nothing beautiful or splendid or even excusable: it is the one death that should be written in capitals. For all other death is but life and great hope; perhaps great light for those who seek great light. And while with the hardened sinner glorying in his sins we have not now to deal, it may be said that death other than by suicide entails but the stepping across into Paradise, where no heavy heart, no wayworn feet, no repentant sinner, shall journey without knowing regeneration in the light of the Master's face.

EUROPE KEEPS CHRISTMAS

(*Continued from page* 364.)

were compensations that should make it attractive to all lovers of men, especially those to whom an ample share of this world's goods was given. The sermon rang with the right note in a generation when there is too much tendency to cringe or to apologize—to be foolishly haughty or to beg for pity.

Russian Services

Remarks were made in a former letter about certain unpromising features of Russian ecclesiastical character. But it is ever well to keep in mind one of the best sentences in the Bible, where the Psalmist exclaims, "God's truth is on every side." The other Sunday morning I visited the leading Russian church in Paris, on the rue Daru. Its music had been spoken of in the highest terms on every side, but I was not prepared to find something far better than "good music"—a service of worship going as deeply into the soul as any ritual in which man can share. The voices of the choir are fine (and this old church is not ashamed to use the voices of women as well as men); but the voice of the priest rendering the major part of the worship outside the sacred doors was extraordinary in its superb manliness. It reverberated with the tones of devotion. There were none of the quavering, plaintive, almost effeminate sounds heard in so many Roman and Anglican churches, but confident, firm notes, with a sound "as of many waters," giving every sign of an assurance that within was ineffable truth. The dignity and taste of the whole service had an added flavor hard to define, but which left one strangely conscious that he had been nearer the hidden mysteries of religion than ever before. And the bearing of priests and assistants was such as one could imagine in the better days of an unspoiled Catholicity. If union were to give us this ideal, then the sooner we unite, the better.

JAMES SHEERIN.

THE WOMAN'S PART

A prince among his fellows here,
At dawn, my love, I bravely cheer
As he goes forth, his toil to face,
And in the great world take his place:
I watch until he fades from view;
Then turn, my woman's work to do.
The babies first—and then a round
Of homely duties soon are found
That must be rightly done each day,
And each kept from the other's way.
I wash and iron, and dust and sweep,
And through it all I strive to keep
A cheerful heart with mind content,
And think of one o'er his tasks bent,
Whose load of care I thus may light
'Till better times shall come in sight;
For, truth to tell, strive as we may,
Our life is but an uphill way,
And should my courage fail—ah! then,
What of the worker's? This fear a spur,
I hasten on without demur,
And never halt 'till duty done,
The needed twilight rest is won.
And then he comes; we gladly meet,
And o'er each simple evening treat
Recount the busy hours. Anon, I praise
And with fond words his spirits raise
For yet another day.
Then, duty done and pillow pressed,
I sink in glad and happy rest.

MARY E. TARRANT-IRONSIDE.

WOULD it be like God to create such beautiful, unselfish loves, most like the love of heaven of any type we know—just for our three-score years and ten? Would it be like Him to let two souls grow together here, so that the separating of the day is pain, and then wrench them apart for eternity? What is meant by such expressions as "risen together, sitting together in heavenly places"? If they mean anything, they mean recognition, friendship, enjoyment. Our friends are not dead, nor asleep; they go on living; they are near us always, and God has said, "We should know each other there."—*Elizabeth Stuart Phelps.*

Side Issues

By the REV. F. S. PENFOLD

THE tendency to forget the main issue and become absorbed in the side issue is the vice of undeveloped minds and, when persisted in, becomes the settled habit of undeveloped characters. The messenger who cannot deliver your note promptly because he must stop to watch the ball game in the vacant lot grows up to be the man who cannot get out to-day's orders because he has appointed to-day to have his desk varnished. The youth who misses his train while he is having his shoes shined grows up to be the man who cannot see the need of the new sewer because he does not like the president of the board of supervisors. The business of the whole world is fatally held up by this sort of person. It is he who throws into such strong relief the personalities of men who can see but one thing at a time until that one thing is disposed of. This tendency, developed to the point where a right discrimination enables a man to pick out the right thing for his single object of vision, developed, that is to say, to where a man seeing several things knows which is of prime importance and fastens his attention upon that—this tendency is the antidote of the other; and it is amazing how little of it is needed to show in contrast to the other thing. Very wonderful reputations for generalship and force and acumen are built up upon it, and the men who possess it are envied of their fellows as if Providence had showered upon them a gift out of the reach of others. Whereas the reverse is true and any earnest man may have it who is willing to take the trouble to learn it.

For what is character but the result of all the impulses a man has followed or indulged? Your character is the channel which self-will has dug out for itself in you. It is the odds in a wager as to what you may or may not do under given circumstances. In a hundred cases you have taken a certain position and followed a certain course. The chances are overwhelmingly in favor of your doing the same thing in the one hundred and first case. The child is allowed by someone's inattention to use his left hand for certain manual performances. After he has picked up his fork or his pencil with the left hand ten thousand times he will have practically forgotten that his right hand is meant for use. People become mentally and spiritually left-handed. No one would seriously maintain that a person could be hopelessly left-handed; or that a left-handed person might not, if he cared enough about it, begin the task of training his right hand and, in the end, effectually accomplish it. Similarly with character: with mind and soul. A man runs to side issues because he has never schooled himself to examine seriously what he does, with the intention of finding out exactly why he does it. All actions are complex. In everything a man does there is a multiplicity of volitions. They are all strung together, like beads in a necklace, upon the thread of one central motive or purpose. A man can school himself to see this main issue in everything he does. It is not easy but it can be done. It is worth doing until it becomes a habit. Sometimes it takes extraordinary circumstances to center a person's attention upon the main issue.

He has been, we will say, accustomed to take his cup of coffee every morning in a certain way. He has developed a technique in connection with it. He will have his cup just there or thereabouts, filled to exactly the right distance from the top; the spoon will be where it belongs and the whole will have a certain definite symmetrical relation to the other paraphernalia of breakfast. These details become habitual. The disarrangement of any of them seriously puts the man out. He can easily imagine himself so annoyed by any interruption of the accepted order that he would willingly forego his coffee entirely. Then one fine day he is in hospital. He is helplessly prone. A nurse brings him coffee in a plessed glass tumbler. It has been partly spilled in transit and looks sloppy. There is a crooked glass tube sticking out of the tumbler. The free end of this she inserts between his teeth and bids him suck. This is all very repulsive to him. But it is borne in upon him that the great point is to get the coffee into his stomach, and that while a man may have preferences about the manner of its getting there, still he would be shallow to raise objections if the coffee is really what he needs and not the ceremony of drinking it in his own way. When he has returned home the preferences may linger but he has learned that they are merely preferences and no more. After all, the coffee is the thing. He either wants it or does not want it. If he wants it he will drink it some way. If he does not really want it he will only have it his own way.

Now many people, fortunately the vast majority, learn this in regard to their personal affairs. They learn that it is necessary to have a roof over them. Green Chinese tile is more artistic than tar, but keeping out the rain is the main point. To be at the office at nine-thirty A. M. would be ideal and so much more dignified than rushing to be there at seven. But holding one's job is the main thing. Employers are hard to please, and what they want, though possible, is inconvenient. But securing employment is the great essential. If orders would only come in on a general average of so many per month, so that there would be neither rush season nor slack season, business would be immensely simplified. But people will not do business with us any way but their own and we must have the business no matter how it comes. Theoretically, the first of a dozen well attested foods ought to nourish the baby. But it doesn't. Neither does the second. There is no thought of securing a different baby to match the food, so Mother patiently tries the other ten. And so on endlessly. Every person who has shown himself competent to the problem of life has developed a certain analytical power by which, in important matters, he sees the main issue and abandons the side issues. In short he has shown himself capable of developing and using this power at all, and therefore has led his friends to expect that it is merely inattention and lack of application that are responsible for his patent lack of the power in instances plain to them.

Of which religion is the striking and noteworthy case. Side issues are undoubtedly responsible for the intense activity of many people and the complete inactivity of some others. There is a large class of persons, not specially seriously minded, whose entire connection with religion is the superficial activity of something which is certainly harmless and as certainly superfluous. It does them good in as much as it is a work for religion, however indirect. But no one could be gotten to do it except someone to whom the side issue appeals. There is another class, limited in number (let us be thankful), active in what one may call militarism. These are the religious Hooligans. Every parish, every diocese, has a few names which appear only in the local history during broils of some sort. While religion is peacefully plodding on doing its work, nothing is heard of them. They are not interested in that. Plodding and working are the main issue. But among other by-products of religion are disputes, wrangles, and passages-at-arms which nothing in the world's history has ever distanced. The Church is in class A as a producer of rows. And they are the sort of side issue for which this person has been waiting. The soldier of fortune who will not hold up the structure of peace with his sword, will draw his blade in a battle for any cause or none. Out of his security and retirement he comes. A consuming zeal, an ambition for righteousness and true religion, a furious loyalty to "the old Church" (whose existence has been forgotten since the last fracas), these admirable virtues fairly bristle out over him. Wonderful work is done in this high pressure. The upheaval quiets down, his way or some one's else, and passes into history. With it the activity of this person ceases and he too passes into history, never contemporaneous history. The main issue of religion is a perpetual row with Satan. But that does not attract him.

The great "side-issuist," the most frequent type and the greatest source of grief and sorrow to earnest people, is the type which is sitting with folded hands and doing nothing because of side issues; the persons who add their discordant and depressing complaint over side issues to the general optimistic chorus. It is a perfectly well-known type; the man who will contribute nothing to building the wing on the church because he was not consulted about the matter and it is perfectly well known that his experience and advice are of great value. What he alleges is very likely absolutely true. The main point, however, is whether or not what is being done is needful. But he cannot see that. This one will give no coöperation in the diocesan activity because the present Bishop was not his candidate

anyhow, and he preferred someone else. To be sure the issue is whether or not the thing the Bishop is striving for is something worthy which ought to be done. But he cannot see that. A woman will not put her hand to the plow because the rector ought never to have dissolved the old guild. The question is, is not any guild worth helping? But she has not asked herself that. "I dislike to receive Communion from So-and-so because you remember what he said to my Jimmie." Is it the sacrament she really wants? That is the great question. "We find it hard to work with the rector, he is so ungracious and overbearing." Are you asked to work for him or for the Church? Ask yourself that. "When I am in such-a-town I never go to church because the services there are not what I am accustomed to and do not please me." Does this person go to church to worship his own opinions or to worship God? Does he go to the church he prefers because the services of the Church are carefully fulfilled, the sacraments validly administered, and the Faith truly taught, or for some purely local and personal reason? He needs to ask himself that.

It is a type, alas, of which the woods are full to overflowing. The point to be made is this—*the thing is curable.* If you suffer from this complaint you can cure yourself. You have done it in a dozen important instances. You have not failed in this one. You simply have not tried. Sit down somewhere, or better still, kneel down, and reason with yourself somewhat after this fashion:

"I was brought to Church a helpless infant and baptized because my pious and God-fearing parents believed God could do something for me which they could not do. I grew up and began to understand this and to share their faith. Then I publicly acknowledged my allegiance to God and my dependence on Him in the presence of the Bishop, who thereupon laid hands on me to impart the Holy Ghost. Since then I have constantly sought the help of God in the Sacrament of the Altar. I have not seen myself growing much better but I have felt sure all the time that without these helps I should be much worse. The only times when religion has failed to help me have been the times when I would not allow it to help me. During all this time I have been much thrown with my fellow-Churchmen and various clergymen. They are very difficult people to get on with. So am I. Their opinions frequently differ from mine. On these occasions my opinions differ from theirs. They are obstinate and stubborn when I am firm and unyielding. No doubt they think me obstinate and stubborn. I dislike very much to give way in disputed points and they seem just as unwilling. I am sure my views are perfectly sound and I find a like certainty exists in their minds. They rarely defer to my opinions. I never defer to theirs. I am fond of my own way. The others are also. Neither they nor I are ever entirely satisfied with each other. How do we manage to stick together at all? Why have we not broken up long since and lost sight of each other? I know why it is in my case at least. While I am not any more drawn to them as time goes on, I am drawn to God as much as ever. The Church continues to give me what there is to give and what I need, quite regardless of my content or discontent with my fellows. I put up with them because they are in the Church and I need the Church. Can it be possible that they take some such attitude toward me? Can it be that they regard me as a trouble to be borne, because I come to them as a hanger-on of the Church, which they need as I do?

"Then there are the clergy to be considered—a superior and opinionated caste. They have never seen my point of view nor given it due weight. Not one of them has ever asked my advice about his business at any time. Sometimes when I have offered it or thrust it upon them it has been lightly ignored or worse. Yet somehow I have borne them. Their personal distastefulness to me and their arrogant self-sufficiency are maddening, but I have endured it all somehow. Why? I suppose because they are a necessary cog in the machinery of the Church and I can't well get on without the Church. Priests we must have and we ought to, as we have to, get on with what we have in that line. But wait a moment—they have got on with me too. Though I have irritated and worried them they have shown surprisingly little resentment. If I offered my advice again as I have done before, the chances are they would listen to it politely whether they followed it or not. Come to think of it, when I have been most angry with them they have been gentle and reasoned with me. Why do they not flare up at me as I at them? Can it be that they too are enduring me because they find me here to be endured? Am I just a variety of the raw material they must work with? They must have me to fulfil their function just as I must have them. Are they getting on with me because they can't get any better? Now I begin to see the secret of it all. My fellow-Churchmen, the clergy and I, are all sinners together. We are all in the Church for the same purpose—to save our souls and the souls of other sinners. Being sinners, we are hard to save. Part of the hardness of saving us is the tendency of sinners to be and do all these things I have thought of. But salvation is only necessary for us because of our tendency thus to be and to do.

"What a powerful motive, then, this desire for salvation is to hold together such violently difficult people! But look here—this motive can do more than hold us together in external unity. It ought to be strong enough really to make us one in heart and mind. Why doesn't it? Do we forget it? I fear so. I know I have. Now that I think of it, that disagreeable passage I had with my neighbor in the next pew, happened at a time when I had forgotten I was a poor sinner and thought I was a reformer of the Church. When I opposed the policy of the parish I am afraid I was not thinking of whether or not souls could be reached by it but whether or not I liked what was proposed. My officious advice to the clergy has not really sprung from zeal for the gospel but from interest in seeing my own plans working. I forgot the gospel for the moment. Maybe my fellow-members forget the main thing too. I must be patient with them if that is so. I hope they will be patient with me. I will devote myself hereafter to remembering that what I need of the Church is the means of salvation and that every thing else is a side issue. I will try to help others to remember this for their own good. The more we all remember it the easier it will be for us to agree upon side issues or to forget disagreements. I promise myself and my God to keep the main issue to the forefront hereafter, and so emphasize it by my example that I shall never again be guilty either of a lapse of my own memory or the clouding of my brother's."

And having so reasoned, thank God and rise up. You are cured. You have learned the lesson, by the faithful following of which, the saints in every generation have kept the Church alive until this day.

THE COMRADE

Although I thought to fare alone
Through weary wastes where winds made moan
Like ancient runes of doubt and dole,
Yet there beside me roamed my soul!

I climbed sheer peaks where crystal ice
Shimmered in dizzying device,
And with me found, conning the whole
Wide scroll of earth below, my soul!

I plunged into the dark and deep,
Immeasurable caves of sleep,
And lo, close by me ever stole
Along those purple paths my soul!

When I shall pass that waiting gate,
Life's shadowy portal ultimate,
And gain beyond the radiant goal,
With me will fare my comrade soul!

CLINTON SCOLLARD.

A HYMN TO GOD THE FATHER

Wilt Thou forgive that sin where I begun,
Which was my sin, though it were done before?
Wilt Thou forgive that sin through which I run,
And do run still, though still I do deplore?
When Thou hast done, Thou hast not done;
For I have more.

Wilt Thou forgive that sin which I have won
Others to sin, and made my sins their door?
Wilt thou forgive that sin which I did shun
A year or two, but wallow'd in a score?
When Thou hast done, Thou hast not done;
For I have more.

I have a sin of fear, that when I've spun
My last thread, I shall perish on the shore;
But swear by Thyself that at my death Thy Son
Shall shine as He shines now and heretofore:
And, having done that, Thou hast done;
I fear no more.

JOHN DONNE.

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

Correspondence for this Department should be addressed to the Editor at North American Building, Philadelphia.

THE CATHEDRAL HOUSE, LOUISVILLE, KY.

THE Cathedral House, Louisville, Ky., ever since the first of August, has been gradually assuming an aspect of comfort and usefulness. The temporary office of the child's welfare conference and exhibit, situated in the service hall of the building, set in motion social service work, designed to be of far-reaching importance.

The first organization to meet in their new room was the Girls' Friendly Society. "Bishop Dudley Memorial Hall" is the name given to the large auditorium. It is a beautiful room with old English woodwork, and rich red hangings. One of the most delightful rooms is the men's club room, containing a pool table, bookcases, a large reading table, and comfortable lounging chairs. The space is there for two bowling alleys, but these will probably have to be worked for with patience. The outdoor playground gives zest and added pleasure. The choirs have been most generously provided with space and comfort. The Bishop and Dean have offices there. Tucked away in a quiet corner is a most inviting rest room, which the authorities say they hope may prove the link between the Cathedral and the diocese. It is a cozy bedroom for the use of any clergyman of the diocese who may wish to spend a few days in the city, and who will to this extent enjoy the hospitality of the Cathedral.

Presiding over all this Cathedral House is a young woman of rare ability and fitness, according to *The Bishop's Letter*. For nearly two years, the Dean tried to secure a clergyman trained in institutional work who could be his assistant and at the same time act as director of the Cathedral House. He found there were such men, but they were receiving stipends of $2,500 and upwards. During this time he was conscious that we had in our own city a young woman who had already, as a social service worker, made a reputation where such service is recognized. On bringing the matter before the Bishop and chapter, they voted to offer the position as director to this young woman, Miss Pauline Witherspoon. She assumed her duties about the middle of September, and already the Cathedral House is proving the possibilities of the great work which can be accomplished within its walls. She has a clear vision of the Cathedral idea, and in all her plans expects to make the Cathedral House a training school for the congregation of the Cathedral. It is her aim to get the people through the Cathedral House, and through that, to bring them into touch with the spiritual life of the Church.

Forty-seven organizations, with a membership of 1,519, have used the Cathedral House 651 times in six months.

GARMENT-MAKERS' STRIKE IN PHILADELPHIA

The garment-makers' strike in Philadelphia has been practically settled, after having continued for a period of six months. There was nothing unusual in the strike. It was accompanied by the usual amount of suffering to those least able to bear it, by a certain amount of violence, and by what appears to be a somewhat inconclusive settlement.

I am referring to it in this connection to illustrate the difficulties which Social Service Commissions have in dealing with a matter of this kind. Early in the history of the strike, the diocesan Social Service Commission of Pennsylvania felt that it had a duty to perform, especially because certain of the issues involved had to do with the living conditions under which the employees were compelled to work. The manufacturers assumed the attitude that there was nothing to arbitrate and that so long as they were willing to deal with the individual employee, no one had any right to interfere in the matter. This position was steadfastly maintained for a period of six months. No doubt the manufacturers felt that they could in time wear out the strikers. Efforts were made by social workers to bring about a settlement; by the Director of Public Safety, whose letters to the manufacturers, I am told, remained unopened, certainly unanswered; and by the state and federal labor departments, but all to no avail, apparently, for nothing seemed to affect the attitude of the manufacturers. The situation was complicated by the fact that both the employers and the employees were almost entirely Jews and were not accessible to the usual lines of influence. So far as I have been able to gather, the rabbis in the sections where the strike prevailed took little or no part in seeking a settlement. The Christian world had little or no influence. The manufacturers contended that they were able to fill orders and that they had enough workers to carry on their business; but finally they reached the end of their endurance and agreed, at the instance of the Director of Public Supplies, Herman Loeb, a well-known Jewish citizen, to mediate the strike.

The Social Service Commissions were able to do nothing directly, but it seems to me that they now have a duty to perform without delay, and that is, to call upon the religious forces of the city to make careful inquiry at the point of purchase, of how the goods that are purchased were manufactured, and if the reply is not satisfactory, to refuse to purchase the goods. Insanitary sweat-shop conditions prevail not through the direct initiative of the manufacturers, but to enable them to supply what the public demands, viz., cheap product. So long as the public will buy goods at rates which they must know involve living conditions that are way below the normal for wholesome, clean living, just so long will there be manufacturers who will produce that sort of goods. It seems to me that the time has come for a country-wide crusade on the part especially of Church people to refuse to touch the unclean thing, that is, the product of insanitary factories.

Let the retailer understand that such goods are taboo and that his customers will not buy them. Then he will cease to handle that sort of goods, and when the demand ceases, then the supply will cease. This is not an affair of a few months or even of a few years. It involves a long, hard, strenuous campaign, but it is one certainly worth while. The Consumers' League has been at work for years. Let Churchmen everywhere turn to and reinforce its activity. The clergy can help by preaching as well as by practice and the layman can help by his example.

"LEGISLATION" is the subject to which the *Gospel of the Kingdom* for January devotes its pages. It does so with great effect and intelligence. The same number contains an announcement of the recently organized "Religious Citizenship League." This organization "for social progress through political action" is described as "national, non-partisan, non-sectarian," and is designed, according to its constitution, "to interest, educate, and unite men and women, especially members of churches, synagogues, and other religious and ethical bodies, in securing the enactment and the enforcement of measures for the industrial and social welfare of all the people." What does not appear in the announcement is the necessity for another organization in view of the long list of Church and denominational social service commissions which deal with the general phases of the question, and of the still longer list of specialized organizations, like the Housing Association, Anti-Tuberculosis Society, and kindred bodies. What we really need now more than anything else is a "get-together" spirit rather than a further organization or specialization. The programme of the new league is a very interesting one and entirely worthy, but there is not one plank in it which is not in a dozen other platforms.

"SATURDAY half holidays, affording thirty-six hours continuous leisure, should be provided for by law. We should urge universally the shorter working day. For, the increasing leisure of professional, financial, and commercial classes has not yet been accompanied by the proportionate relief of humbler industrial toilers." So declared a speaker at the Richmond playground meeting, but he should have heard that the worker so given this much needed leisure should be taught how to use it profitably. Merely to have leisure to misuse and with no knowledge how to use, is of very doubtful value.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed but yet reserves the right to exercise discretion as to what letters shall be published.

THE CHURCH AND THE FEDERAL COUNCIL OF CHURCHES

To the Editor of The Living Church:

IN the issue of the *Southern Churchman* for December 20th occurs an account of a meeting of the executive committee of the Federal Council of the Churches of Christ in America, held in Baltimore, December 3rd to 5th. The account names those present representing our Joint Commission on Christian Unity and Social Service, and goes on to say, "Bishop Talbot expressed regret that the Protestant Episcopal Church has not yet officially affiliated with the Federal Council." Abbreviated reports of this character may or may not justly represent the person speaking. But if any member of a joint commission undertakes to apologize for the action of our House of Bishops before such an assemblage, I take it he should be called to order by somebody. I think there is very serious danger that our Joint Commissions on Christian Unity and Social Service may, by such utterances, misrepresent the Church, and I feel convinced that those who enter such conferences should go entirely on their own responsibility, without any semblance of authority from the Church.

My association with the clergy of the denominations best known among us has been long and close. It has not been at all uncommon for them to say after long conversations, "Are all the Episcopal clergy as liberal as you?" But I do not think it increases true liberality to blink or explain away facts, and I am quite in accord with your editorial statement that "this Church does not hold the essential oneness of the Christian Churches in America."

This Church claims to be a Scriptural Church, and therefore to test "the essential unity of the Churches of Christ in America" let us go to Holy Scripture. The great psalm of Christian Unity in St. Paul's Epistle to the Ephesians is as follows:

> "There is One Body,
> And One Spirit,
> Even as ye are called in
> One Hope of your calling;
> One Lord,
> One Faith,
> One Baptism,
> One God and Father of us all . . . "

Are the so-called Churches of Christ in America one body? Most certainly not. Have they all One Spirit? So far as individual members are clearly acting in the love of God, they have the same spirit; but organically different Christian bodies act in very various ways, and the spirit of each can be readily discerned. The ruling spirit of denominationalism is not unifying but disintegrating. Even unity of opinion among them does not make with any promptness for organic unity.

Would it not be almost too much to say that they have One Hope except in a very general, untheological sort of way? They have One Lord, yes, without, I am sure, always meaning the same thing by that expression, and certainly not One Faith. The theological insufficiencies and uncertainties of modern Protestantism are easily discoverable if you go into them close at hand. Many of our separated brethren, too, are so far from having One Baptism that they are chiefly remarkable for neglecting it. Full membership among Congregationalists and Baptists is as possible to the unbaptized as among the Quakers. So this unity evaporates except as to the statement of One God and Father.

My ministry has been productive of many surprises. I have ceased to take anything for granted. I have found people in the main better than I expected, but as to scriptural, historical, doctrinal knowledge, hopelessly at sea. Bring a man up without a creed, without any form of sound words, without sacraments, without a sense of responsibility as a member of Christ, and then when he talks about "our common Christianity," no one knows what it means.

Just one practical remark in conclusion. The Federation is at work all around us. It does not hesitate to dictate to the bodies represented, and some of their representatives are disposed to follow its dictates, but *not all*. If a man is a gentleman, he will respect a gentleman's agreement. If he isn't, he will not.

If we should join the Federation they would tell us where we could go, and where we couldn't, and if we accepted a sole assignment, I have no evidence that our presence there would be respected. I have a good deal of evidence that it would not.

I conceive that the most true service I can render Christian unity is to make, as far as in me lies, this Church of ours as strong as possible, to keep its doors open always to the enquirer, but to see to it that no man joins it without understanding what he is about.

The Book of Common Prayer, our chief manual, has nothing whatever to say about any variety of modern Protestantism except Anabaptists, a word which characterizes rather a particular heresy than an organized sect. Home is the best place. We stayed at home, and it is enough if we extend a welcome home. Why should we stray from the strongly entrenched position as regards unity which we have always held?

Faithfully yours,

G. MOTT WILLIAMS.

Marquette, Mich., December 30, 1913.

To the Editor of The Living Church:

I WANT to thank you, sir, for the editorial under the above heading in your issue of December 27th. It seems to me that you put the case as it ought to be put, and with remarkable clearness and force. We are facing a serious crisis in the life of the Anglican Communion. The reference in your London letter to the Kikuyu Conference, together with your quotations from the letter of the Bishop of Zanzibar concerning that unhappy episode; and further on, in the same issue, Dr. McKim's pronouncement, "Why we are Protestants," reveal an attack being now made all along the line of the Church's position, to carry her over irretrievably into the ranks of Protestantism.

There are many among us who do not doubt that the Prayer Book witnesses to the Catholic faith and practice of the Church; but the enemy has made up his mind to override the Prayer Book, and in the interest of a fancied charity for the denominations, to "rush" all the safeguards of our Apostolic tradition.

Furthermore, our defense of that tradition is weakened because many of our Bishops and priests do not realize the danger, but continue, either with an easy-going amiability or a deluded zeal for Christian unity, to play into the enemy's hand by voting in conventions and elsewhere for resolutions which declare our high appreciation of the good work which the sectarian bodies are doing, and the profound (it is always *profound)* sense we have of our spiritual nearness to one another. Meantime some of our best men are furthering the proposed "World Conference on Faith and Order." What has the Church to contribute to any such Conference but her unchangeable witness to Catholic Faith and Catholic Order? Do the denominations want to enter into conference with us to hear that witness? Their learned men understand well enough the teaching of the Prayer Book upon these matters. Do Dr. Manning and his coworkers really believe that Greek and Latin Christians are going to take part in any such conference? Have Oriental or Roman prelates, authorized to speak for their respective communions, given us the least reason to fancy that either Constantinople or Rome will further it, other than the good wishes and interest expressed several years ago by Cardinal Gibbons and Archbishop Platon? Do the promoters expect at this conference, if it ever meets, delegates from any religious body save the Protestant denominations and our own Communion? Possibly the Old Catholics may be interested in it, and the independent Church of Holland, but these do not go very far as representatives of ancient Catholic Christendom. Should the conference ever materialize one may with reason expect a repetition of the Edinburgh fiasco, of which our foreign missions are now tasting the unhappy fruits.

I believe that we are face to face with the most serious condition the Anglican Communion has ever been called to meet. I have faith in the Catholicity of our formularies, and I have no patience with those who secede to Rome, but I do not forget that God has promised no indefectibility to portions of the Church, least of all when they willingly dissociate themselves from the rest of the Catholic world. He declares, in Revelation, that He will remove the candlestick of the Church of Ephesus out of its place unless repentance on the part of that Church undo the forsaking of its first love. It may be that He will also remove the candlesticks of the several Churches of the Anglican Communion; certainly He will do so if we compromise with Protestantism. I do not believe so miserable an ending of our ecclesiastical history can long be averted except Catholics among us rise up in such strength as God shall give them, to demand that all dallying with the denominations shall come to an end.

ARTHUR RITCHIE.

New York, January 1, 1914.

EDUCATION FOR THE MINISTRY

To the Editor of The Living Church:

THE vital question of the education of students for the ministry of the Church leads me to make certain suggestions. The demand throughout the land is, "Give us men," real men, and fully rounded—not priestlets, or theologs, or dilettante, or lecturers,

or mere philanthropists—but ministers and priests who will be men.

The education for the ministry in our seminaries, institutions that are almost monastic in their exclusiveness, makes for a hot-house plant variety of being, but not for a man. If the student succeeds in after life he does it rather in spite of his training and not because of it. The product of our seminaries may be a good theological specialist, but he has all the limitations of any specialist trained largely in abstractions. Our seminaries won't supply the demand for men of heroic, of intellectual, and spiritual fibre. This can be done, however, by making them integral parts of first-class universities, having them constituted the divinity faculties of the Church in these seats of learning. In the heyday of life there, competition in its large sense, a better product must result.

I have in mind a university in which this method obtained. As I write, I have before me some old photographs. In that of the university football team were eighteen men. Eight of them are clergy of the Church, two of the eight were members of the theological faculty, and one of the eight is now a Bishop. So far as I know, every one of the number has made a success in the ministry. Another photo is that of the university Literary and Debating Society Council. Of the seven members, three were theologs. "And the moral of that is," that under conditions such as these a normal type of priest was evolved. The system tended to make him manly. The football field is an essential part of the training of a man for the ministry. Some of our leading Bishops will tell us that. The system made a man intellectually keen, and truly broad. The college debating society is another real factor in the making of divines, and it made him healthy and good. His larger life in the university made him more conscious of the *noblesse oblige* of Christian character.

I don't think this suggested union will solve all our problems of education for the ministry, but I do think it will solve many of them by helping make for the "man" type. And it is this type that will appeal to men. Sincerely, H. B. GWYN.

Chicago, December 30th.

SECESSIONS FROM ROME

To the Editor of The Living Church:

IN reference to the account of the reception into the Church of the Rev. Victor Von Kubinyi and his entire congregation of two hundred persons recently, known as the National Catholic Church, I think it would be interesting to know there are many such congregations who have seceded, or left the Roman Communion. There is an Independent Italian Catholic Church in Youngstown, Ohio, the pastor being the Rt. Rev. Chas. H. Carforn, who styles himself National Catholic Bishop; also another congregation recently formed in Cleveland, Ohio, called the Church of St. Giacomo Mariano. The Rev. Fr. M. Coppola, a former priest of the Roman Church, was elected pastor, and is under Bishop Carforn.

It is sincerely to be hoped that our branch of the Catholic Church will hold out a hand to these souls who are struggling to be free from the Papal yoke, and are clamoring for the truth. There is also an independent Polish Catholic Church, called Holy Mother of the Rosary, in East Buffalo, N. Y., presided over by the Rev. Fr. Ludwig Zakrzewski, who succeeds Bishop Kuminski. The Roman authorities have tried to get hold of this property, which the poor people have fought in the courts, and have decided to sell the property, valued at over $2,000, and change the name to the Holy Church of the Redeemer.

I trust Bishop White's example will be followed by many others, and that the Church which we are so proud to call the Holy Catholic and Apostolic Church in America will be broad enough, and Catholic enough, to accept those of our foreign brethren who apply to it to become communicants. FRANCIS XAVIER LEISE, JR.

Hawthorne, N. Y.

A RESTORED OFFICE

To the Editor of The Living Church:

CONSIDERING the reported falling off in the number of Sunday school scholars and of their confirmations, and, we add, the more deplorable absence of children to-day from the services of the Lord's House, would it not be well to supplement the presumably excellent work of the Sunday School Commission with a movement that will undoubtedly recommend itself to thoughtful Churchmen, namely, the renewal or the realization of an actual diaconate?

We read in the Preface of our Ordinal that it is evident to all men diligently reading Holy Scripture and ancient authors that there have been three orders of ministers in Christ's Church, Bishops, priests, and deacons, and that these orders may be continued and reverently used.

But neither in the Roman nor the Anglican Church is the diaconate existent except in an apologetic way, or in ritual observances or as steps to the priesthood. In the Roman Church there is an Ordination of Deacons who act in this capacity on ceremonial occasions. "At present the deacons have usually no other function than to serve the Bishop or priest at the altar and sing the Gospel" (*Catechism of Perseverance*, Vol. II, p. 560). Originally, however, the different degrees in the ministry "were considered not merely as steps preparatory to the priesthood, but as real Church offices, and rules were made, apparently in the fourth century and enforced in the year 418 A. D., when it was decreed that the office of deacon should last five years" (*Catholic Encyclopaedia*, Vol. XI, p. 282).

So too, candidates for the priesthood in the Anglican Church undergo two ordinations with a view to the priesthood, the diaconate, however, being scarcely in evidence except in the delay, more or less inconvenient, waiting a few months or weeks for the second ordination; the minister who serves as deacon in some parishes at a celebration of the Holy Communion being generally a priest.

Reading Holy Scripture and the Ordinal, we find that there is a special need for the office of a deacon and for the duties appertaining to that office. Among these duties as described in the "form and manner of making deacons" is the "instruction of the youth" of the Church, which, with the other specified duties of a deacon, but this especially in the present emergency, offers a great scope for a valuable ministry which ought to be "continued and reverently used and esteemed." If this office were "reverently continued and used," what might it do for the children of the Church, training them therein and accustoming them to the practice of divine worship, and in moulding their emotional nature and in drawing them closer to their Saviour's arms, furnishing thereby a true and well-guarded Christian education? A Christian education is one thing; a "Religious Education" may be another thing.

The demand will surely come again for parochial schools, or schools under the direct supervision of the clergy, if we would rescue our children from insidious attacks on our Holy Religion, and from the influence of scoffing school companions. Then Christian young men who have an aptitude and passion for teaching may be "inwardly moved by the Holy Ghost to take upon them this office and ministration to serve God for the promoting of His glory, and for the edifying of His people." Hasten the time!

Cambridge, Mass. EDWARD M. GUSHEE.

NAMING THE PROVINCES

To the Editor of The Living Church:

NEITHER Fr. Heigham's nor Fr. Keeler's suggestion seems quite practical, nor is either in line with our Anglican customs, which are our ancient heritage. Why not follow these, and name each Province after its own mother diocese?

Whenever we have abandoned this plan we have made a mess of our nomenclature. Our "Archdeacons" are only general missionaries; our "Rural Deans" only presidents of local gatherings of clergy; our "Convocations" are nothing but clerical conferences; our Suffragan Bishops present the anomaly of having no title, or rather we have the curious custom of having sometimes no less than three Bishops having the same title. All these anomalies are unknown in the mother Church of England, and tend only to confusion.

Why not then drop back into the old ways, and call the old things by the old names? S. J. FRENCH.

Brunswick, Ga., December 29, 1913.

THE MICHIGAN COPPER COUNTRY

To the Editor of The Living Church:

I HAVE just read your editorial on the Michigan Copper Country, and shown it to about twenty local business men. They all unite in the verdict that you have done us, though unintentionally, a great injustice. And no such statement such as you ask for from the Social Service Commission of the diocese of Marquette, which statement ought to fill a volume to tell the whole story, would ever be read as widely as your terse editorial.

One of our worst trials has been reports in outside papers, and editorials such as yours. The agitators have repeatedly promised the strikers that if they could break down local authority, the federal government would interfere, take possession of the mines, and pay all the proceeds to the laborers. This the unsophisticated foreigner has striven to do by continued acts of violence. And now you declare that if things go far enough, the United States army must be employed!

I sincerely hope that your editorial does not come to the attention of the local agitator.

Why did not you ask the Commission for reliable information first and then write an editorial, if you felt competent to do so, rather than write the editorial and at its close ask for such information?

The statement of crimes which you give at the opening of your editorial is biased just enough to give false impressions. Anyone would think that we were indifferent to these things. The Italian Hall disaster, where seventy-four lives were snuffed out, has no more to do with the strike than with the Christmas festivities at which it took place.

Any skeleton is hideous. But if one should clothe that skeleton of crime which you rehearse with the living story of patient endurance, of self-control, of resolute determination, of manly independence in the face of threats against life, family, and property, of the sturdy fight without retaliation which the people of this country have made for law and order under the leadership of Governor Ferris, ably assisted by General Abbey and Sheriff Cruse, you would agree with us when we say that this was once God's

country, and though we have for six months lived upon a volcano, God has been our guide and stay in the hours of our distress and that even in the midst of our terrible struggle we have not forgotten that law and order are two foundation stones of liberty and justice, and you would join the twenty thousand loyal American citizens who are banded together in the "Citizens' Alliance," determined, with His help, to make this God's country once more.

Sincerely yours,

JOSEPH A. TEN BROECK,
Chairman of the S. S. C., Diocese of Marquette.

Laurium, Mich., January 3rd.

WORK IN EASTERN OREGON

To the Editor of The Living Church:

APROPOS of your article entitled "Missionary Work in Eastern Oregon," in your issue of December 27th, it may be of interest to note that prior to the separation of Eastern Oregon from the diocese of Oregon there were ten towns in which resident clergymen had been stationed, while twenty-nine years ago there were resident clergymen in six towns, the same number as at the present, although the population has increased about four fold.

When the district was created there were eleven Churches, seven rectories, and two parish halls, one of which had originally been a Church. All the new buildings erected since the district was created have been constructed within the cures of the four clergymen who were already in the field, with the exception of three within the cures of the Rev. Owen F. Jones, through whose energetic efforts the money was mostly raised, although there is an unused fund set aside for churches and rectories in Eastern Oregon from the Men's Thank Offering of 1907, with no interest accruing.

The reported increase of communicants from about 500 to an even thousand in 1912, and fifteen hundred at present is encouraging. The figures in the *Living Church Annual* show that less than seven hundred of these are within the cures of the resident clergymen, so that over half of the scattered sheep are dependent upon occasional services by the Bishop or the Deaconess.

The emphasis upon self respecting self support is most gratifying, yet prior to the separation from the rest of the state, the Church people in the eastern part of Oregon not only helped to raise the endowment for the episcopate in the diocese of Oregon, but also contributed annually toward the support of their Bishop; while since the separation the entire burden of episcopal support has fallen upon the Board of Missions, which has spent ten thousand dollars more for that one item than for the combined stipends from the Board to all the other clergymen of Eastern Oregon.

Very sincerely yours,

Spokane, Wash., December 28. J.NEILSON BARRY.

WORK OF ARMY CHAPLAINS

To the Editor of The Living Church:

SOME weeks ago I offered, in these columns, to give some information regarding Army Chaplaincies and was astonished at the great amount of interest shown in the matter. I have since wondered whether some might not be interested in learning a little about our work, as those who have written to me seem to have rather vague ideas on the subject.

Uncle Sam appoints Army chaplains and then turns them loose, to work out the salvation of the men, without the slightest equipment, as best they can. The Church Periodical Club is most helpful in providing books, magazines, and playing cards for the convalescent in the Hospitals and Christmas cards for all the men in the garrison, but everything else the chaplain provides himself.

It is our object to make the men feel that we are their best friends, and so, in addition to the services and entertainments, I have them at my quarters every Friday for a "Social Evening," which gives to many of them the only touch of "home" that they have had in many years.

We have a large circulating library, games, a piano player, and two phonographs for their amusement, and perhaps there are some who are sufficiently interested to send a few old records, either disc or cylinder, as all of ours have been played until the men are rather tired of them.

Soldiers are exactly like other men "on the outside," and when they become homesick, are apt to go wrong, and therefore we feel that "an ounce of Chaplain's quarters, is better than a pound of Guard House." HERBERT STANLEY SMITH,

Sackets Harbor, N. Y. *Chaplain 3rd Infantry.*

WE CANNOT walk with another unless we are agreed. The lapse of friendship is often due to this, that one has let the other travel on alone. If one has sought pleasure and the other has sought truth; if one has cumbered his life with the trivial and the petty, and the other has filled his with high thoughts and noble aspirations; if their hearts are on different levels, it is natural that they should now be apart. We cannot stay behind with the camp followers and at the same time fight in the van with the heroes. If we would keep our best friends we must go with them in sympathy and be able to share their thoughts.—*Hugh Black.*

LITERARY

PAPALISM

Papalism. A Treatise on the Claims of the Papacy as set forth in the Encyclical *Satis Cognitum.* By Edward Denny, M.A. London, Rivingtons, 1912.

Mr. Denny assumes at the outset of his treatise that the claims of the Roman see to universal Christian allegiance are adequately set forth in the Encyclical of Leo XIII, entitled *Satis Cognitum* (June 28, 1896), in which the basis of reunion with the Holy see is definitely set forth. The conditions of reunion, according to the Pope, are simple enough—unconditional surrender to his own supreme authority, which is *jure divino* and has been "the venerable and constant belief of every age." Thus we are relieved from the consideration of any alluring theories of development, which, thanks to the impetus given by Cardinal Newman, have played the leading rôle in recent Roman Catholic apologetic. Leo XIII appealed to the Holy Scriptures, the fathers, the Councils, and the history of the Church as supplying indisputable evidence of the justice of his claims. Mr. Denny minutely examines this appeal and weighs this evidence with great detail, a characteristic that the sweeping generalizations of the *Satis Cognitum* naturally lacks.

It is impossible to review the enormous mass of material gathered in this treatise or even to indicate the extent of the territory covered by Mr. Denny's examination. His work is thorough, painstaking to a degree, and scholarly. Unfortunately he writes in a style that is intricate and involved; the summaries are not clearly indicated or easily found; and there is repetition to an irritating degree; so that the book is not easy reading. Despite these obvious defects it will prove an invaluable book of reference upon *historical* points involved in the unending Roman controversy.

Mr. Denny first outlines the teaching of the encyclical upon the nature of the supreme authority founded by Christ, and basing his conclusions upon the teaching of Holy Scripture, criticises the Papal position. He then takes each particular point of the Papal doctrine of the Papacy, states the evidence to which Pope Leo XIII appealed in support of the doctrine, and submits to the reader all that bears on the subject—in Holy Scripture, the fathers, the Acts of Councils, and in the history of the Church. The result is not apt to impress the candid reader with the historical truth of the Papal claims.

The chief value of the book lies in the fact that it accepts the challenge of Leo XIII on the very basis upon which he gave it forth. On the theory of the *Satis Cognitum* it is difficult to see how Papalism can be defended. But whether Leo XIII saw it or not, and whether Mr. Denny, to general satisfaction, proves his case or not, the controversy between Roman Catholicism and other forms of Catholicism on the one hand, and between Catholicism and Liberal Protestantism on the other, can never be adequately settled by a mere appeal to history. Papalism is a tremendous reality, so too are non-papal forms of Catholicism, so certainly is Liberal Protestantism. It is out of the present experience of Christendom, as well as by an appeal to the past, out of the present need of men in Christian and non-Christian lands, that the programme of reunion must be worked out.

We do not know whether or not the *Satis Cognitum* is to be taken for an "infallible" utterance, but whether or no, we cannot suppose that it does adequately set forth the considerations upon which the Papal claims really rest; therefore we cannot believe that they are set at nought even for "the candid reader" when Mr. Denny confutes the Pope on historical grounds. We are much more in need of a constructive presentation of Catholic claims that may be at least as logical as Papalism, and we trust more in accordance with historic fact. L. G.

THE PSYCHOLOGY OF RELIGION

The Religious Revolution of To-day. By James T. Shotwell, Ph.D., Professor of History at Columbia University. Houghton, Mifflin & Co. 1913. Price $1.10 net.

The Religious Instinct. By the Rev. Thomas J. Hardy, M.A. Pp. 300. Longmans, Green & Co. Price $1.60 net.

The former volume contains the William Brewster Clark Memorial Lectures, delivered this year at Amherst College. These are four in number, and the first two are devoted to proof, on the basis of an historical study of the contrast between the place occupied by religion in ancient and Oriental civilization and that occupied by it in modern Occidental civilization, "that the progress of civilization has been also a process of secularization"—that as civilization advances, religion declines. The last two lectures are devoted to a rejection of this estimate based upon a modification of the usual view of what religion is. Religion, the author defines as "the reaction of mankind to some thing apprehended but not comprehended": its two constant elements are emotion and mystery—an object which stimulates, and the psychic life which responds. When we meet

our mysteries in an attitude of awe and reverence, with an emotional thrill, the result is religion; when we meet them in an intellectual attitude of curiosity, with a desire to probe them, we have science. "Religion accepts the mystery, treasures the thrills; science moves into the mystery's very heart." In the modern mind there is "a lessening of the emotional appreciation of mystery and a strengthening of the curiosity which leads toward science." Mystery accepted, crystallizes into myth; but "reason is the critic which saves belief from credulity and purifies philosophy from myth." "The religious revolution of to-day" consists in a "transference of our ideals from a world of faith to one of doubt, from the myth to rationalism." "Throughout untold ages the highest values of life have lain in the emotions" of "reverence and awe; curiosity has been secondary and neglected: now it claims the lead—hence the religious revolution."

Fr. Hardy's book in its analysis of religion offers a wholesome antidote to that just considered. Here we have religion defined, as only it can be truly defined, in its highest rather than its lowest terms, as "the consciousness of God, and the desire for union with Him"—the development of a universal consciousness of mystery, combined with an equally universal instinct to approach that mystery. Here we have no merely emotional thrill in the presence of the Divine Object, but a positive, active impulse to approach that Object. Awe and reverence, excellent and necessary as they may be, can never, without the desire for union, produce religion. It is a virile, practical religion this author preaches, not a sentimentalism. Were Professor Shotwell's conception of religion a true and adequate one, we might pardon the zeal of the revolutionist!

The aim of Fr. Hardy's book is not merely, however, to analyze the religious instinct, but to show how that instinct meets its only adequate Object in the God of our Lord Jesus Christ, its complete fulfilment only in the Christian Religion. As an essay in the philosophy (and the common sense too) of Catholic Christianity, this book deserves a place in the first rank; and in its treatment of such problems as Miracles and the doctrine of the Fall it has not as yet been surpassed. J. S. M.

BIOGRAPHY

A Life of John Cosin. Bishop of Durham 1660-1672. By P. H. Osmond. London: A. R. Mowbray. Milwaukee: Young Churchman Co. Price $3.40 net.

All who care for the history of the Church of England will welcome the new *Life of John Cosin.* It is surprising that one to whom Anglican Christianity owes so much has so long waited for a modern biographer. To say nothing of his eminence as an influential Bishop and leading liturgical scholar during the Restoration period, the facts that he exercised chief influence in the revision of the Prayer Book in 1661, and that he was the author of several of our most beautiful collects and of the familiar version of the *Veni Creator,* make it natural for Anglicans to wish full knowledge of his character and work. Yet the average student of English history, though fully aware that Cosin held a unique place among seventeenth century Churchmen, has but dim notions of his personality and special activities.

The new biography is admirable in substance, admirable in form. Both author and publishers are to be congratulated on having produced a book worthy of an exacting subject, a valuable contribution to the critical study of the period. If there are details which may not commend themselves to the taste and judgment of every reader, these can only be regarded as slight blemishes on work so excellent that one expects it to be flawless. The writer occasionally by word or phrase obtrudes himself—and it is a chief virtue of biographers to be unobtrusive; but he seems to be a student from whom work is expected which ought to rank with the best. Few recent books dealing with this period of English Church history have given ground for such complete satisfaction. F. J. K.

Life and Letters of Mandell Creighton, D.D., sometime Bishop of London. By his wife. Longmans, Green & Co. Two volumes in one. Price $2.00 net.

The publishers have conferred a favor on the reading public by issuing this life of one of the great Bishops of the Church of England in one volume at a price within the reach of all. The Bishop was in every respect a representative of the highest culture in the Church and a power for good to the whole kingdom. His learning was acknowledged as of the first order; his skill in the administration of his vast and very important diocese brought him into prominence whenever great questions needed the wisdom of great minds to solve them, and his keen insight into the many duties demanding the attention of a Bishop enabled him to administer the diocese to the satisfaction of the nation, and of the clergy in the city of London. In the numerous questions in which his advice was sought he never seems to have failed to give the right answer to his correspondents. His work as a statesman, his ability as an historian, his books and letters, seem to have required the whole of the time of an ordinary man, and then to be almost too much for him to do. But Bishop Creighton never appears to have been in a hurry and was always able to devote whatever thought might be necessary to every subject presented to him. Thus he stands for the best of the clerical life and is an ever present spur to the man who may think himself overworked. God vindicates His Church by raising up such men as this man. If an extensive sale of this edition can be made, it will do an immense amount of good to the readers and to the Church at large.

SHAKESPEAREANA

Facts about Shakespeare. By William Allan W. Neilson and Ashley Horace Thorndike. Macmillan Company, 1913.

In these days of silly reaction against the tide of Shakespearean appreciation which has flowed on and risen so overwhelmingly on the whole (though with certain intermittence), for two centuries and a half, it is good to have a plain, authoritative, scholarly statement of the Facts about Shakespeare, in perfectly handy format, by such students as Prof. Thorndike and Dr. Neilson. For iteration, which is the only real power of the press in the last resort, is effective for the moment, and if "Blanche, Tray, Sweetheart," and all the pack of critics, whenever a Shakespearean revival takes place, see the opportunity for a cheap notoriety to sneer at the great master's lack of dramatic construction, his "wavering" conceptions, and the absence of the introspection and analysis of the "problem play," the ordinary reader is more or less influenced and the pebble succeeds in making a little eddy in the flow of the soundless river's progress. In this admirable book is a good presentation of the background, the England and London of Shakespeare, and the contemporary drama, as well as of the facts and legitimate inferences concerning the poet's life and character. There is a general review of Shakespearean criticism and a summary of the progress of his fame throughout the world. The description of the evolution of the drama as connected with Shakespeare's development is very interesting. The chronology of plays is authoritatively given, and in the appendices the biographical documents and authorities are noted. There is a good index to the characters and to the songs and a full bibliography, with a general index. As long as human nature persists on earth, the well ordered pageant of the Shakespearean drama, its tremendous characterization and profound psychology, however lacking in logical consistence and motivization; above all, the unmatched and unmatchable fulness of beauty in its poetry, will hold impregnable its position. ERVING WINSLOW.

IN A STUDY entitled *Shakespeare: the Man and his Art,* Mr. Edward Lowe Temple has written an appreciative essay which will be read with pleased interest by many students of the great bard. Mr. Temple sees in his work an orderly development, a slow ripening of genius, and a marvellous insight into character and particularly into "that fathomless mystery, the heart of womankind." "Many of the personages, like mad Lear or Portia, the judge, he could never have met; he found them in his own consciousness, the creatures of his brain." Mr. Temple's study evinces an intimate acquaintance with the author and his works such as puts to shame the superficial knowledge of too many. It would seem that we are ripe for a Shakespearean reaction. [Published by the author. For sale by The Young Churchman Co., Milwaukee. Paper, 65 cents postpaid.]

RELIGIOUS

Revelation and the Ideal. By George A. Gordon, Minister of the Old South Church, Boston. Houghton, Mifflin & Co. Price $1.50 net.

A volume of thirty-one essays in "moral idealism." Dr. Gordon explains that he has for many years hoped some day to write a book on the philosophy of revelation, but finding no opportunity to devote himself to such a task has instead composed this series of meditations. "The secret of Revelation is in the keeping of the Ideal," "moral Idealism and Revelation are but the concave and the convex of the same figure,"—such are the author's mottoes. The essays, or brief sermons, though not especially weighty in material, are attractively written and truly spiritual. A curious clerical inconsistency, for which we do not know whom to blame, is found in the capitalization of the personal pronoun as applied to our Lord; "Him" and "him" are used quite indifferently; and even Socrates is in one place (p. 347) accredited with two capital "H's"!

J. S. M.

LEAFLETS providing a schedule for daily reading of the Bible from beginning to end during a year, and also for the daily consecutive reading of the New Testament, are made by Miss E. Konitzky, Station E, Baltimore, Md. The former is sold at 6 cents a dozen, and the latter at 5 cents a dozen.

MISCELLANEOUS

IN A HANDSOMELY made octavo booklet, No. 7 of Stories of the Cross and Flag, the Rev. John S. Littell, D.D., has issued *The Kingdom in Pictures.* The illustrations include nine handsome color plates and 35 half tones, well printed, on heavy paper, and they portray the life of Christ and of the Church from the Annunciation to the founding of the American Church. [Published by the author, Keene, N. H., 50 cents.]

SUNDAY SCHOOL WORK

Rev. Charles Smith Lewis, Editor

Communications intended for the Editor of this Department should be addressed to 1535 Central Avenue, Indianapolis, Indiana

THE question of what organization to enlist your boys in is always a serious question. In our last issue we spoke of the Boy Scouts, and left till this week the Knights of King Arthur. This is an organization built up about the stories of the Round Table, and having for its central idea the developing of chivalry and manly virtues in its boys. Its founder was the well known worker among boys, W. Byron Forbush, and the organization has expanded from his little group until it is now a large nation-wide body.

The plan on which it develops is the formation of a castle in a given locality, over which is the older person who is director of its interests, and is known in the Order as Merlin. The boys are admitted as pages, then advanced to be esquires, and finally become knights. The requirements for advancement are very flexible, save that before a boy can become a knight he must be regular in his church attendance and be "a church member." This for Churchmen, of course, implies confirmation. Among the requirements for promotion is the reading of certain books, and familiarity with the New Testament story. The real basis of promotion is character. A boy cannot become an esquire, let alone a knight, unless he has shown a real advancement in right living, and is earnestly set on a life of faithfulness, purity, manliness, and gentleness. The boys on admission are given the name of some knight in the Arthurian circle, or of some other knight, and each one is required to know the story of his name knight, and to attempt to perfect in himself the virtues that mark him. The meetings are opened with a certain ritual, and the initiations to the various degrees are also marked by their fitting symbolic ceremony. Opportunity for commendation of acts of virtue, or of unusual attainment, lie in the Siege Perilous, in which none may sit but those who are counted worthy by their fellows. The name of Sir Galahad is reserved for such, and is an honor that is theirs but for that evening.

We recall the painstaking research that marked the leadership of a certain New England castle, with the result that advancement to knighthood was in church, with all the solemnity that marked the earlier knightings, and was according to the ancient traditional ceremonies of the age of chivalry. The knights so made were, as their Merlin told them, as truly knights as those of centuries agone.

A similar organization, the Knights of the Holy Grail, has sprung up in the Middle West within the past two years. It has many of the good points of the Knights of King Arthur, but has not so good a ritual nor so useful a scheme for developing a boy's character.

There are, we believe, other organizations, one or two within our own Church, that are formed along similar lines.

THE QUESTION that confronts us is not simply shall we form a troop of Scouts, or a castle of Knights, or make up for ourselves a parochial boys' club. The question is what form of organization is most valuable for us in gathering, and holding, our particular boys, and what form will best help them, not merely to be good boys, but to be Christian boys. As we said two weeks ago, they need the personal fellowship with our Lord that they can only get through the Church, and any organization that fails to develop this fails both as an institution for boys and as a parochial organization.

Boys need the organization. Yes, but boys need more than that; they need the leader. No organization, however perfect in its ideals and in its appeal to boy life and boy ideals, is of any value whatever unless the man at the head of it has first of all a keen love for boys, the sort of love that will not tire with their constant demands upon him, nor grow irritable with their little squabbles and their small disorders. He needs to be a man that is willing to give, and give richly, of his time. It will not do to have him come to the meeting after the boys get there, nor to keep them waiting on the outside until he comes. He will need to prepare for each meeting carefully, so that he knows what they are to do at that particular meeting, and that so clearly that there is no opportunity for those deadly pauses that wreck the success of a meeting by giving opportunity for disorder. He must be just, and gentle, yet firm. The boys' interests, as a group, must be his, but their individual interests must be his as well. He needs to care, and to let them see that he cares, what John, and Sam, and Will, and Frank are doing and needing. It takes time, it takes pains, it takes, perhaps, more self-denial than many young men think when they enter into such work. But it needs to be done if our boys are to be made strong Church boys, loving the Lord Jesus and the Church which He established on earth. It is the real Quest of the Best.

WHEN THE General Secretary of the General Board of Religious Education wrote his first book in his official position, he put the Sunday school workers under a debt of gratitude to him. His book is published by The Young Churchman Co., under the imprint of the New York Sunday School Commission, and bears the title: *The Children's Challenge to the Church, A Study in Religious Nurture for Rectors and Teachers*, by Rev. William E. Gardner. Its price is 75 cents. Mr. Gardner has taken for his title the subject of the opening section of his book. In this he discusses four points in the children's challenge; their challenge to the Church to "hear and heed the message of childhood"; to Churchmen to "be spiritual parents, not merely teachers"; to the Church to "stop approving of children from a distance, and by coöperation to lead childhood into the joy of making choices and sacrifices for the Kingdom of God"; and "that the Church make religion enjoyable to the child."

The main part of his book is the answer as to what the Church is doing to respond to this four-fold challenge. He first sets before us the five divisions of childhood which he means to follow, in which he takes rather individual ground; childhood 1-9, boyhood or girlhood, 9-11, study of the Saviour's life, about 12; when the Church knights the child, about 12-14; when the child joins the Church in the World Quest, about 15 and on. These different sections are studied from the five points of lesson material, memory work, elements of Church life, activities for developing the devotional life, and, finally, the "Experiences into which the child should be led in order to gain the joys that arise from Christian service." In working out these divisions Mr. Gardner has broken from the Standard Curriculum, set forth by his board, at the fourth year of the Junior Department, advocating for that year a course on the organization and government of the Church, instead of one on the ideals of Christian living that are included in the badly phrased topic of the Standard. In the Senior Department there is again no attempt to do more than tell of what is being done in a particular school. The recommendations of the curriculum are not touched on. There is no doubt good reason for thus ignoring the recommendations of his own board, and it probably points to lines of improvement which we may look for in time to come from the newly organized Department of Parochial Activities of the General Board of Religious Education.

THERE IS one point at which we must strongly express our disagreement. In the chapter, "Requisites for Success," our author recommends a "class treasury" system, by which the children are "trained in stewardship." It calls for a class treasurer, who keeps a record of all class offerings. These offerings the class votes to spend "in any way it chooses, providing every cent is spent in helping someone, or making someone happy." Later in the book he advocates a Sunday School Vestry, a sort of executive committee made up of a representative from each class of the Senior Department to have charge of the affairs of the school. They will discuss the school welfare, recommend appropriations of money, appoint committees for picnics and social events, and determine upon the forms of investigation

and work which could be carried on in the community or in the diocese. This method cannot be too highly commended. The Senior school should train the wardens and vestrymen of the future, and no better method can be developed than making the Senior boys and girls responsible for the self-government of the Sunday school.

If our Sunday school work is to develop within the parish a separate organization, self-governing and independent, without any sense of responsibility to the general welfare of the parish, or for support of the parish, then our plans had better be revised. The strongest argument that we know of in favor of the beginners' envelopes, and of the support by the vestry of the necessary expenses of the school is, that in this way the children become an integral part of the parish, and share with their elders in the parish life and parish support. How can we train them to share in the support of the parish and of the diocese in later years if all through their younger years they are taught that some organization above them pays all their expenses, and that they have no responsibility, save to spend what they give to make others happy, or to help those in need? When are they to be trained in taking part in the parochial responsibilities, and to be made to feel that they are an integral part of the parish? Let the children's offerings go into the lines in which they will need to give them in later years. Let them help in the support of the parish, in the payment for the diocesan charges, in the missionary apportionment now being raised, and also in charitable and eleëmosynary works. Then when they pass from the school to the adult life of the Church they will have been trained to the support of the work of the Church, and the terrible problem which so many priests have to face will not be so insistent.

As to the vestry, we would just ask this question: Is it altogether in accordance with our Church's method and organization to develop within her parishes "self-governing" bodies, which shall be virtually independent of the larger body of which it is an integral part? Is it not better to teach, and to train, the children so that they grow in the consciousness of their vital connection with the larger whole of which they are, as a matter of fact, a most vital part?

And yet, when one has pointed out these points of difference, one must not stop. The book is most valuable, most suggestive, and we can commend it very heartily. Every priest interested in the problem of his Sunday school ought to read it. He will find in it many things that will help him; best of all he will find in it many things that will set him thinking, and so lead him to improvement in his own work. We shall look forward with interest, and with profit, to Mr. Gardner's next work, which will, we are sure, deserve the same high commendation which this merits.

"REFERRED TO THE JOINT COMMISSION ON THE PRAYER BOOK"

"*With all my worldly goods I thee endow*"

My reverend brethren, when you meet
In conference at the next Convention,
'Tis urged you give this specious clause
Your earnest and devout attention.

"With all my goods." The promise hath
A most conclusive, truthful sound,
And yet experience has taught
That with deception it abound.

A widow's claim is but a third,
Which sets at naught this solemn vow;
Unless a sum is specified,
A third is all the courts allow.

And hosts of wives receive at most
A pittance of their husband's hoards,
Although at altar-rail they heard
"With all my goods," from their liege lords.

It surely, then, should be erased.
No marriage service should contain
A clause conferring a bequest
The law refuses to sustain.

Felix Connop.

THE GREAT UNKNOWN OF LITERATURE

By Roland Ringwalt

As the winter sun gleamed on the snow a man looked from the window, and then back to the volume open before him. Luther's version of the book of Job had been his companion for the afternoon. A junior called, observed the open book, and inquired if the reader had any views of his own as to date, authorship, or origin.

"None whatever," said he, "and I should not care to know when the book was written, or who wrote it, or where the writer lived, or whether he was a Jew or a Gentile. To me, the power of the book is greater because it comes to us from the great unknown of literature. Compared to the mystery that hangs about the wonderful drama of Uz, these controversies that rage from time to time are light and trifling. Now suppose that two magazine writers fall out as to whether Shakespeare or Bacon wrote those plays—that very dispute means that everybody is sure that the plays could only have been written by an Englishman of the Elizabethan era. That is the certain point, the approximate date and the insular coloring no reader can mistake."

"True," observed the younger man, "however, do you not underrate the feverish interest as to 'the great unknown' who wrote *The Antiquary* and *Rob Roy*?"

"Not at all," replied the senior, "but the main point was beyond question. From Aberdeen to Australia no one had the slightest doubt that Jonathan Oldbuck, Cuddie Hadrigg, Hugh Redgauntlet, and Andrew Fairservice were the brain children of a genuine Scot. A few believed that Major Scott (Sir Walter's brother Tom) had a hand in the books; certainly Joseph Train was a very useful friend. But the novels were not English, Welsh, or Irish; the stamp of Scotland was on them. The Frenchman who asked if Scotland was named for Sir Walter Scott may not have been a historical authority, yet he had the historic sense. Think over the Waverly series, and see how the mark of nationality is on them."

"Of those who guessed at the authorship of the Waverly novels," the older man continued, "many could remember the excitement over the letters of Junius. Man after man was suspected of writing these papers, and the matter has not been cleared up to this day. Byron's *Vision of Judgment* shows how wide the guesses ran; Macaulay stated the case for Sir Philip Francis as if it were a demonstration. To-day critics are less sure, still 'Junius' was a man who knew a great deal about English politics. We no more question that than we question that Hamilton understood the tariff or that Morgan had read up on the Nicaragua route. The curiosity of the readers, the dread of the timid, the anger of those in high position, all point to the fact that Junius was not a drunken Malay running amuck; he was an expert, who knew how to cut and stab."

"To your unknowns," observed the caller, "let me add two men. We do not know who Fleta was, but he was well informed as to the old laws of England. Whoever wrote Homer knew something about the classic beginnings. There may sometime be a fad idea that Caesar did not write the Gallic War, but the world of 2914 will be perfectly satisfied that the man who did write it had seen the Roman eagles carried and heard the trumpets blown."

No exception could be taken to all this, and the younger man began to share the glow of the senior, who now started off with enthusiasm. "Conjectures have ranged over more than a thousand years, and what is there but conjecture? That marvellous genius—was he a man of the patriarchal days?—did Moses in his exile write the book?—was the author a contemporary of Solomon?—was he an Israelite or an Arab?—was he a later-day scribe who loved the patriarchal age and mentally transported himself back to it? The words are puzzling, sometimes an Aramean word hints at an early origin, sometimes at a late one. Why is this book so intensely religious, and yet no one can tell that its author had ever heard of the law of Moses? Commentators may bring out a hundred minor points of interest, but nobody has more than guessed as to the date, authorship, and spiritual environment of the most wonderful book of the Old Testament. A giant of giants tells the story of his agony, and he tells it for all mankind. Greece set her mark on Socrates, Rome has her brand on Cicero, but who can identify the man who tells us how a capitalist should use his wealth, who rises like a hero from his dustheap, and who goes back to his princely dignity?"

"I suppose," remarked the junior, "that everybody now

believes that the speeches of Job are imaginary. Surely no man beggered by sudden calamity, deprived of his children, and stricken with a loathsome disease, could argue with the logical clearness of the man of Uz. That must be allegory."

"So I used to think," was the answer, "but I began to look at some modern facts. Granting that the bulk of the race cannot think consecutively and express themselves coherently while racked with pain, a number of powerful minds can and do. Looking at American politics, was not Oliver Perry Morton's brain in as good working order when he was in acute physical misery as at any other time? Grant wrote his memoirs, fighting hour by hour against cancer. Go over to the tight little island; Lord Palmerston conquered pain by dictating state papers until he wore out his amanuenses. Maria Edgeworth, when her toothache was at its worst, held some hot liquid in her mouth, and wrote some of her finest chapters. Scott dictated, and kept on dictating, although it seemed that he could hardly live through the attack. He was so exhausted that afterwards he could not remember his own words. Robert Hall would lie down on the floor, and translate something difficult to keep from actually yelling. Sarpi was never in passable ease. Perhaps nothing in the annals of literature touches me more than Johnson, sick, worried, nervous, never enjoying a good sleep, and yet writing the wonderful story of Rasselas to earn enough money to put his mother's body under ground. When I think of what Cervantes did after his wounds and his captivity in Algiers; of Bunyan after his jail experience; of Charles Sumner after that brute nearly killed him, I can believe that Italian story of the fellow on the rack who distracted his mind from the anguish by solving mathematical problems.

"Common sense is a good quality, but it must know its own limitations. It helps wonderfully in buying dry goods and groceries, in furnishing a house, in choosing a lot, in getting ready for a journey; but it is called common sense because it deals with the common affairs of life. Common sense may teach one what the bulk of the race are likely to do, but it must recognize its own limitations. There have been, are, and will be, great saints, great sinners, men of surpassing wisdom, fearful and pretentious fools, and these people showed their sainthood or their sinfulness, their wisdom or their folly, by doing what the average mortal could not or would not do. I am very clear that the average college boy will not destroy the indexes to his text books—indexes save trouble, and he wants to save trouble, still George Sharsward tore out the indexes to all his law books because he intended to find his way about those volumes. Common sense indicates what most young fellows will do, but George Sharsward was not like most young fellows. Vincent Astor is not spending his property as common sense would lead us to expect most young men of wealth to do. If we look broadly at life we shall find that there are main streets trodden by throngs, side streets paced by fewer feet, lonely paths visited by a smaller number—there may be some out-of-the-way nook where a brave soul goes to tread his winepress alone."

"Unquestionably," replied the visitor, "and you will allow me to say that whenever we meet a strong ethical or intellectual tendency we must expect a direct opposite. The opposite tendency may not show itself nearly so often, but it exists."

"Surely," was the answer of the older of the two, "there is a tendency to yield to misery and there is a tendency to hold out to the end and return blow for blow. I believe that sometime God made a man with the warm heart of a philanthropist, the dignity of a magnificent sheik, the logical power of an Attic sage, the reverence of an inspired Hebrew, and the fortitude of an Indian at the stake, and that man, the great unknown of literature, was the author of the book of Job."

FISH IN THE HAWAIIAN WATERS

By Abby Stuart Marsh.

FORMED by the coral insect and by submarine volcanic action; that is one way of accounting for the existence of the Hawaiian Islands in the mid-Pacific.

One way of accounting for the present luxurious vegetation of some of the islands is, that it was brought from distant shores by wind and wave, washed against the rocks, and clinging there till disintegration gives soil sufficient for full growth. The large family of ferns, which spring from the disintegrated volcanic lava may be exempted from this class; possibly, also, the sugar cane and a few trees; as the lauhala, or pandanus, the kukui, the hau and the koa.

One asset of the islands, however, is not accounted for as coming from other, better-known regions and that is the beautiful fauna of the sea. The voyager from America notices this on nearing the islands; the flying-fish being the great novelty then; but none save the most enthusiastic scientist and the fisherman, usually Japanese, see any number in their natural habitat.

Possibly nothing in Honolulu is more perfect of its kind than the Aquarium in Kapiolani Park, where all can view these wonderful creatures of the sea. No pen nor brush can do them justice; the delicate graceful forms and sinewy motions and the brilliant colors. Painted pictures look tame and flat, and the most extravagant imagination can hardly believe a truthfully written account. Imagine the vivid yellow and black of the brightest canary or field yellow bird on a dainty fish and, too, imagine the utmost variety in the arrangement of the stripes. Some are parallel with the head of the fish, and some are diagonal. Did the prison officials borrow the idea of a striped uniform, for their charges, from this attractive source?

But one variety of fish is found in a large tank at the end of the Aquarium, as this kind is said to devour all others put therein, though usually several varieties are found together. In one tank, to-day, are four species of marked interest; the toad fish, which is of the color of the rocks to which it clings; the aholehole, or silver fish, true to its name; the balloon or puffer, which puffs its body to a round ball, and the upapalu, a brown fish, with an enormous protruding eye. In another tank, are the uu, a small red fish; the kaku, an almost transparent white fish, and the sand fish, which, when found, looks like half a fish that has been carefully sliced off with a sharp knife.

The pink mullet are alone in a tank, to-day, and look all too beautiful for the table, as they rest in a row on the sanded floor with mouths all to the front. Next to them are the most fantastic little members of the Aquarium, and the only ones not taken in Hawaiian waters, the Japanese gold fish, quaint little creatures, chiefly rapidly revolving tails and fins. They are the daintiest and most attractive little morsels of fish life imaginable, and contrast well with the uncouth octopus, or so-called squid, of the Hawaiians. Scarce anything uglier than this octopus can be imagined, and yet it is wonderful; its stupid eyes, its long flexible arms covered with suckers, and ending in the finest thread-like tentacles. The natives are very fond of this squid, sundried; and, to its careless preparation and possibly its salt quality, is attributed their tendency to contract the dreadful disease, leprosy.

The goat fish, of a beautiful shaded red, is named from the long appendages to its lower jaw, which look singularly like the beard of a goat. Across the room is a fish with not only a beard but spikes all about its face. Apparently, it has no separate tail but a wavy appendage around its entire body, from the head down the back and around underneath to the head again. This it manages much as a stately, graceful lady does her train. There is a sea turtle with beautiful regular markings, like those on alligator skin, in one of the tanks and a number of the hana, or sea urchins, both red and black.

The mouth of a fish is often very expressive. Some are homely, like those of unfortunate people, with either the upper or lower jaw unduly projecting, and some have merely projecting jaws with a half-heavy, half-suffering expression. Here one can well understand that the feathered and the finny tribe were contemporaries in the scheme of creation, for some of the bright-hued fish have long bill-like mouths, the difference seeming to be that those of the fish are soft and fleshy instead of hard, like the beak of a bird.

The eyes of different varieties of fish vary greatly in expression. Some are large and projecting, and some simply keen and bright; forever on the watch.

Seldom, on two visits, does one find the same varieties of fish in the Aquarium. If old favorites are missed, new ones, equally attractive, are sure to have the place. Occasionally, in the out of doors tank, or rather pool, a young shark is to be found, as the man-eating tribe frequents these waters, at times coming right up to the wharves.

The marvels of the Aquarium are by no means exhausted, merely a few of the most noticeable features pointed out, and many visits are required to become in any way familiar with its attractions, as the variety in form, color and marking of the fish taken in these waters seems almost inexhaustable.

Church Kalendar

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Jan. 1—Thursday. Circumcision.
" 4—Second Sunday after Christmas.
" 6—Tuesday. Epiphany.
" 11—First Sunday after Epiphany.
" 18—Second Sunday after Epiphany.
" 25—Third Sunday after Epiphany. Conversion of St. Paul.

Personal Mention

THE Rev. PRESTON BARR, rector of St. John's Church, Whitinsville, Mass., diocese of Western Massachusetts, has been appointed rector of Trinity Mission, Whitinsville. He will succeed the Rev. Jos. A. Tichnor, who resigns his duties to become rector of St. John's Church, Ashfield. This will make three churches of which Mr. Barr will be in charge, the third being the Millville Church.

THE Rev. THOMAS BOOTH, late of Hamilton, Texas, has begun his duties as rector of St. Andrew's parish, Marbledale, Conn.

THE Rev. FREDERICK D. BUTLER, rector of St. Matthias Church, Waukesha, Wis., has accepted the rectorship of Grace Church, Freeport, Ill., and will begin his duties there on Sunday, February 1st.

THE Rev. CHARLES S. CHAMPLIN, rector of Holy Trinity Church, Southbridge, Mass., diocese of Western Massachusetts, has accepted a call to Grace parish, Baldwinsville, N. Y., diocese of Central New York. He will begin his new duties in February.

THE Rev. H. L. EVEREST has assumed temporary charge of Trinity parish, Thomaston, Conn., until a rector shall be called to fill the vacancy caused by the death of Rev. E. M. Tracy, recently chronicled.

THE Rev. FREDERICK W. FEARY, of Grace Church, Carthage, N. Y., diocese of Central New York, has accepted the call to St. Mark's Church, Newark, N. Y., diocese of Western New York, and will assume his duties at once.

THE address of the Rev. GEORGE CROCKER GIBBS, secretary of the missionary district of Eastern Oklahoma, has been changed to Okmulgee, Okla., where he is in charge of the Church of the Redeemer.

THE address of the Rev. B. S. LASSITER in the clergy list of *The Living Church Annual* is incorrect. It should be Marion, N. C., as last year.

THE Rev. WALTER J. LOCKTON has accepted the rectorship of St. Thomas' Church, Battle Creek, Mich., diocese of Western Michigan, and will begin his duties on February 1st.

THE Rev. C. E. OSWALD has accepted the rectorship of the Church of the Holy Cross, Jersey City, N. J., in succession to the Rev. Augustine Elmendorf, the field secretary of the social service commission of the diocese of Newark.

THE Rev. LOUIS A. PARSONS, rector of St. James' Church, Amesbury, Mass., has accepted a call to the rectorship of St. Paul's parish, Newton Highlands, Mass. He will begin his new duties on Quinquagesima Sunday.

THE Rev. Dr. A. W. RYAN and family have changed their address from 213 Lake avenue N. to the new rectory, 1523 East First street, Duluth, Minn. Kindly address accordingly.

THE Rev. CLAUDE SOARES, rector of St. John's Church, Essex, N. Y., diocese of Albany, has resigned to accept a call to the rectorship of St. John's Church, Richfield Springs, N. Y., in the same diocese, and will be in residence on January 15th.

THE Rev. G. H. S. SOMERVILLE, LL.D., of Trinity Church, Waupun, Wis., has been invited to preach a ten days' mission in February, at St. Peter's Church, Winnipeg, Canada.

THE Rev. W. R. B. TURRILL of Eldorado, Kan., has accepted the rectorship of Trinity Church, Arkansas City, and has already entered upon his work.

THE Rev. PETER WAGER may now be addressed at Forest Hill, Tenn., instead of at Memphis, Tenn.

THE Rev. ALAN PRESSLEY WILSON began his duties as rector of St. Philip's Church, Baltimore, Md., on Sunday, January 4th. His address is 3200 East Lombard street. He was formerly assistant at St. Luke's Church, Baltimore.

THE address of the Rev. A. T. YOUNG has been changed from 2508 N. California avenue, to 117 N. Peoria street, Chicago, Ill.

MARRIED

STROUP-EDMUNDS.—On December 30th at the Chapel of the Good Shepherd, General Theological Seminary, by her father, the Rev. Charles Carroll Edmunds, D.D., KATHARINE EDMUNDS to the Rev. SAMUEL BRADLEY STROUP of Hickory, N. C.

DIED

DANNAKER.—Entered Life Eternal on December 24, 1913, at her home in Kansas City, LOUISA DANNAKER, beloved daughter of the late Christian A. Dannaker and Eveanna Segee.

Blessed are the dead who die in the Lord.

LAW.—EUGENIA CAROLINE POOLE, widow of the late George H. Law of Seattle, Wash. Born in New Orleans.

RICHMOND.—Entered into the rest of Paradise on Christmas Eve, AUGUSTA MARY, the beloved wife of the Rev. William RICHMOND of Sioux City, Iowa.

"For all the saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blessed,
Alleluia!"

RETREATS

GRAND RAPIDS.—A retreat for the clergy of the Diocese of Western Michigan will be held in Grace Parish House, Grand Rapids, commencing on the evening of February 2nd and lasting through February 4th. It will be conducted by the Rev. Harvey Officer, of the Order of the Holy Cross, and arrangements will be made for those attending the retreat to live in community. A limited number of clergy from other dioceses can be received and will be made welcome.

Application should be made to BISHOP MCCORMICK or to the Rev. G. P. T. SARGENT, Grand Rapids, Mich.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

WANTED

POSITIONS OFFERED—CLERICAL

WANTED—Priest for small Parish in Northern New York; $800 and Rectory, partially furnished. Most beautiful climate. No debt. Address "Z," care LIVING CHURCH, Milwaukee, Wis.

WANTED, at once, a young, unmarried clergyman, as curate in a large city parish. Apply to the RECTOR, 800 Marcy avenue, Brooklyn, N. Y.

POSITIONS WANTED—CLERICAL

MINISTER, age 30 (another denomination), drawn to Episcopal Church, gladly offers himself to any Bishop or rector for work. Preacher, worker, visitor; excellent references. Apply, "MINISTER," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

EXPERIENCED Institutional Matron, middle-aged, desires position. Loves children, Economical manager. Highest references. MRS. DRUMMOND, 1023 Chicago avenue, Evanston, Ill.

CULTURED ENGLISHWOMAN would like care of children or semi-invalid. Bright, energetic, good needlewoman, good traveller. Best references. M. FILMER, 4312 Lake avenue, Chicago, Ill.

A CHURCHWOMAN of refinement desires position as companion or housekeeper. Best references. Address L. B., 150 The Square, Martinsburg, W. Va.

THE rector of Trinity Church, Pittsburgh, Pa., wishes to secure a position for an Organist and Choirmaster.

CHOIR EXCHANGE AND EPISCOPAL CLERICAL REGISTRY

PARISHES needing a Rector, an Assistant, or an organist and choirmaster, please write to 147 East Fifteenth street, New York. Reliable candidates available always.

PARISH AND CHURCH

AUSTIN ORGANS. Four important large contracts for Episcopal churches in a few months: Grace Cathedral, San Francisco; four-manual for St. James', Richmond, Va.; Chapel of Intercession, New York, and the most recent, a large four manual for St. Paul's, Brooklyn, with gallery and sanctuary organs separated, both playable from gallery console, and smaller organ with independent console. This is a very interesting tonal scheme. Literature on request. AUSTIN ORGAN CO., Hartford, Conn.

OBER-AMMERGAU CRUCIFIXES, CARVED BY THE PASSION PLAYERS. 9-in., 21-in. Cross $5.00; 6-in., 15-in Cross, $3.00; 3-in., 6-in. Cross, $2.00. White wood figures, oak cross. T. CROWHURST, 568 10th street, Oakland, Cal.

CHURCH to be demolished, organ, pews, altar, chandeliers to be sold at low figures. Time limited. E. M. KAPLAN, 136 Liberty street, New York City.

POST CARDS.—Views of Episcopal Churches and Chapels throughout the United States and the foreign mission field. Send for catalogue. A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

FOR SALE.—A two manual Hood & Hastings Pipe Organ. Seventeen years old. In good condition. Cost when new $1,750. Communicate with Rev. E. R. NOBLE, All Saints' Rectory, Norristown Pa.

ALTAR and processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

COMMUNION BREADS and Scored Sheets, Circular sent. MISS A. G. BLOOMER, Box 173, Peekskill, N. Y.

PRIEST'S HOST: people's plain and stamped wafers (round). ST. EDMUND'S GUILD, 883 Booth street, Milwaukee, Wis.

CLERICAL OUTFITS

CLERICAL TAILORING. — Cassocks (Boys' from $2.50; Men's from $3), Surplices (Boys' from $1; Men's from $1.50). Suits and Clerical outfits. Lists, Patterns, Self-measurement forms free. MOWBRAYS, Margaret street, London (and at Oxford) England.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

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NOTICES

THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address the Corresponding Secretary, REV. ELLIOT WHITE, 1625 Locust street, Philadelphia.

APPEAL FOR THE PENSION AND RELIEF OF CLERGY, WIDOWS, AND ORPHANS

Legal Title, "General Clergy Relief Fund."

National, official, incorporated. Accounts audited quarterly. Trust Funds and Securities carefully deposited and safeguarded in one of the strongest Trust Companies in New York City. Wills, legacies, bequests, gifts, offerings solicited.

Only two organizations provided for in the General Canons and legislation of the Church, namely, the Missionary Society and the General Clergy Relief Fund—the Work and the Workers.

669 names have been on our lists during the last three years.

67 dioceses and missionary districts depend alone upon the General Clergy Relief Fund.

See interesting Report to General Convention with "Message of Trustees" and Tables.

GENERAL CLERGY RELIEF FUND,
ALFRED J. P. MCCLURE,
Treasurer and Financial Agent,
Church House, Philadelphia.

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men.

The Brotherhood's aim for the year 1914 is the Threefold Endeavor.

1. A monthly Men's Communion in every Parish having a Brotherhood Chapter.
2. A Church Attendance Campaign covering the seasons of Advent and Lent, or some other definite period.
3. Men's Bible Classes, with the usual educational aim, also emphasizing the personal work part of social service.

The Brotherhood will welcome the coöperation of Churchmen generally.

BROTHERHOOD OF ST. ANDREW.
88 Broad street, Boston, Mass.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

THE LIVING CHURCH

may be purchased, week by week, at the following and at many other places:

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- E. S. Gorham, 37 East 28th St. (New York office of The Living Church.)
- Sunday School Commission, 416 Lafayette St. (agency for book publications of The Young Churchman Co.)
- R. W. Crothers, 122 East 19th St.
- M. J. Whaley, 430 Fifth Ave.
- Brentano's, Fifth Ave., above Madison Sq.

BROOKLYN:
- Church of the Ascension.

BOSTON:
- Old Corner Bookstore, 27 Bromfield St.
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- The Young Churchman Co., 484 Milwaukee St.

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- Lehman Art Co., 3526 Franklin Ave.
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- Grace Church.

LONDON, ENGLAND:
- A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).
- G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

KINGSTON, JAMAICA:
- Jamaica Public Supply Stores.

AUCKLAND, NEW ZEALAND:
- R. C. Hawkins.

PUBLICATIONS

Is Socialism a peril to Church and State? This great debate between the Rev. Bouck White, affirmative, and Dr. John Wesley Hill, negative, in paper, complete, sent to any address for ten cents, coin or stamps. Filled with thoughts for sermons. A sure cure for the heresy of "socialism." It ought to be read by every man and woman in the United States. Address Rev. H. E. Robbins, Sec., West Hartford, Conn.

SEPTUAGESIMA

The *Septuagesima Season:* Practical Suggestions on Preparation for Lent, with Helps to Self-Examination. Being notes of addresses by the late George Body, D.D., Canon Missioner of Durham. Paper boards, 21 cents; cloth, 42 cents, which includes the postage necessary.

These brief meditations cover the days up to Ash Wednesday, and then for the Sundays and Fridays in Lent. Canon Body was so well known in his life-time as one of the most practical of our English devotional writers, that these notes published since his death, will be wanted by the devout Church people who yearly prepare for Lent as the Church directs. THE YOUNG CHURCHMAN Co., Milwaukee, Wis.

DR. MORGAN DIX'S "AUTHORITY"

A few weeks ago we advertised the remainder of the *Authority of the Church*, by the late Dr. Dix. They were all sold but 24 copies. These can still be had at 23 cents per copy, postpaid, which is one-half the original price. It is a notable series of sermons, and is now entirely out of print save the few copies now offered. It will not be reprinted. THE YOUNG CHURCHMAN Co., Milwaukee, Wis.

KALENDARS

After the Christmas sale, we find that we can still supply about 200 copies of the GIRLS' KALENDAR. Price .17 each, postpaid; 1.75 per dozen, express prepaid. Also a less number of THE YOUNG CHURCHMAN KALENDAR. Price .20 single copies postpaid; 1.82 per dozen, express prepaid. THE YOUNG CHURCHMAN Co., Milwaukee, Wis.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee Wis.]

LONGMANS, GREEN & CO. New York.

St. Paul and Christianity. By Arthur C. Headlam, D.D., Professor of Dogmatic Theology in King's College, London, sometime fellow of All Souls' College, Oxford, and principal of King's College, London. Price $1.25 net; by mail $1.33.

The Development of English Theology in the Nineteenth Century 1800-1860. Vernon F. Storr, M.A., fellow of University College, Oxford; Canon of Winchester Cathedral; examining chaplain to the Archbishop of Canterbury. Price $3.50 net; by mail $3.66.

Churches in the Modern State. By John Neville Figgis, Litt.D., Hon. D.D. (Glasgow), of the Community of the Resurrection; Honorary Fellow of St. Catharine's College, Cambridge. Price $1.35 net; by mail $1.45.

Primate Alexander, Archbishop of Armagh. A Memoir. Edited by Eleanor Alexander. With portraits. Price $3.50 net; by mail $3.66.

D. C. HEATH & CO. Boston.

Biology of Sex. By T. W. Galloway, Ph.D. Price 75 cents.

A. R. MOWBRAY & CO. London.
THE YOUNG CHURCHMAN CO. Milwaukee, American Agents.

The Altar of Fellowship. Ancient Prayers from the Treasuries of the Universal Church, and new Devotions called forth by the Needs of To-day. Also Fragmenta Eucharistica, the Eucharistic Devotions of the late Rt. Hon. W. E. Gladstone. By Mary Brocas Harris (Associate-Member of the Union of Anglican and Eastern-Orthodox Churches). Price $1.00 net.

Remembrance: Our Fellowship with the Departed. Edited by May Elsdale. With a Preface by the Rt. Rev. W. E. Collins, late Bishop of Gibraltar. Price 80 cents net.

BOARD BOUND BOOKS

A. R. MOWBRAY & CO. London.
THE YOUNG CHURCHMAN CO. Milwaukee, American Agents.

Christian Social Union Handbooks edited by Henry Scott Holland, D.D. *Outlines of Education in England.* By Cyril Jackson, M.A. Price 60 cents net.

ONLY A BOY

ONE Sunday evening after service the elders requested an interview with the minister. He led the way into the session room, and after a little hesitation the spokesman of the deputation told their business. They wished the minister to retire. He was old; the congregation would like a younger man. "You see, sir, there has been only one added to the church this year, and he is a boy." The old minister, with aching heart, went out into the churchyard, and walking along by the graves of his predecessors, he wished the time was come when he too should be lying at rest, for his work was done; he was not wanted. As he mused he felt a touch on his arm, and looking around he saw "the boy" who had joined the church that year.

"Well, Robert, what can I do for you?" he asked kindly. "If you please, sir, you know I have been converted, and I think I would like to be a missionary, and I thought maybe you could help me get ready." The old man's heart was full as he answered, "Anything I can do for you, Robert, I will." Years passed on, the old minister had gone to his reward, and one day Exeter Hall, London, was crowded to the doors by men and women, who hung upon the words which fell from the lips of Robert Moffat, no longer "only a boy," but a man who had added a new chapter of the Acts of the Apostles.—*Everybody's Magazine.*

THE CHURCH AT WORK

SEABURY DIVINITY SCHOOL

DURING NOVEMBER the following special lectures were given at the Seabury Divinity School, Faribault, Minn: The Rt. Rev. F. S. Spalding, D.D., Bishop of Utah, delivered four lectures, two on Socialism and two on Mormonism. All were intensely interesting and instructive. The Rt. Rev. D. T. Huntington, D.D., Bishop of Anking, delivered four lectures on the principles and practices of foreign missions. This course of lectures was under the auspices of the department of apologetics, and has proved very helpful to the students.

Plans are being made for the second session of the Seabury summer school, which will be held from June 2nd to June 13th. In addition to the regular faculty, it is hoped to have several lecturers of national prominence.

UNREACHED THIEVES

ON SUNDAY morning, December 14th, at Calvary Church, Forty-first street, above Brown, Philadelphia, the rector, the Rev. Charles Leighton Steel, in his course of sermons upon "the four cardinal virtues," temperance, prudence, justice, and fortitude, preached on justice. By way of example the preacher depicted two men who coveted goods in shop windows, knowing they neither had nor expected to have the wherewithal to pay for and honestly possess them. Each steals what he particularly covets—one by picking up and (without paying for) walking off with something, and who is promptly caught, arrested, prosecuted, jailed, and branded as a thief. The other orders his coveted article (that he cannot then and never expects to be able to pay for) sent home, and where it is received; and, though he never pays the bill, goes free, having nothing, as it were, seizable or attachable; or, even if he had, the thing being, perchance, of a perishable nature, the storekeeper who allowed it to go unpaid would not desire it back.—WM. STANTON MACOMB in *The West Philadelphian*.

BISHOP OF SOUTHERN OHIO ASKS HIS PEOPLE TO READ THE CHURCH PAPERS

THE FOLLOWING LETTER has been issued by the Bishop of Southern Ohio to his people:

"CATHEDRAL HOUSE,
DIOCESE OF SOUTHERN OHIO.

"CINCINNATI, O., Dec. 24, 1913.

"To the Members of the Protestant Episcopal Church of the Diocese of Southern Ohio,

"MY DEAR PEOPLE:

"I am very anxious that our people everywhere should be intelligent and interested Church people as well as good Christians. This is impossible if your range of interest is confined wholly to your own parish. You ought to want to know what the Church everywhere in the country and throughout the world is thinking and doing. You ought to know what are the practical questions which are being agitated from time to time. You ought to know her organization and work along all the larger lines. In order to do this, you need to read a Church newspaper. Our two most important Church papers are the *Churchman* of New York, and THE LIVING CHURCH of Milwaukee, Wis.; the former $3.50 per year, and the latter $2.50 per year. The *Churchman* has been recently reorganized and presents some of the ablest thought in the Church to-day. THE LIVING CHURCH is more advanced and pronounced in its type of Churchmanship, but it is very ably edited, and constantly full of news. You ought to subscribe for one or other after examination. If you cannot afford to subscribe alone, club with some other person or persons to take a paper.

"Faithfully your Bishop,
"BOYD VINCENT."

IMPROVEMENTS AT ST. CLEMENT'S CHURCH, ST. PAUL

ST. CLEMENT'S CHURCH, St. Paul, Minn., has just completed a parish house, and made improvements in the church building. The building includes the rector's office, guild rooms, auditorium with stage, kitchen, rest room, girls' choir room, complete gymnasium, and everything belonging to a modern parish house. A vestibule has been added to the west front of the church, and the choir rooms have been finished in the church basement. The cost of the building and improvements is approximately $25,000.

ST. CLEMENT'S CHURCH AND PARISH HOUSE,
St. Paul, Minn.

A fully equipped sacristy was given by Dr. and Mrs. Charles H. Goodrich, in memory of their son, Erle Goodrich.

THE LATE ARCHBISHOP EKMAN

THE SWEDISH papers devote much space to an account of the death and funeral services of the late Archbishop J. A. Ekman. The Archbishop had been in poor health for a long time, and had just submitted to an operation, from which good results were hoped for, but he suddenly became worse, and passed away at the hospital early Sunday morning, November 30th. The funeral was held from Upsala Cathedral on December 5th, before an enormous and highly representative gathering, the court, the university, the army, and every walk of life being represented. A clergyman wearing Anglican vestments appears in the pictures taken of the procession, so our Church must have been represented.

Archbishop Ekman was born in humble circumstances, the son of a simple hussar, November 26, 1845, and was past sixty-eight years old. He had a very distinguished university career, and became Bishop of Westerås in succession to the present Bishop of Lund in 1900. From there he was called to succeed Archbishop Sundberg at Upsala in 1903. He was a "man greatly beloved." His manners were always simple and unaffected, his conscientious discharge of all duty, and his love of peace being prominent characteristics. He was the author of several important theological works, that on *The Origin of the Christian Ministry* being best known to our theologians. As a Churchman he was rated as a moderate, which means not quite the same in Sweden as here.

His death, so soon following that of the late Bishop Tottie, removes from the Swedish bench both of the Bishops who have been in conference with us, and is greatly to be deplored.

The Archbishop leaves a lovely wife, but had no children. He treated the younger clergy as his sons, and those who have ever enjoyed his gracious hospitality can never forget it.

GIFTS TO BROOKLYN CHURCH AND RECTOR

ON CHRISTMAS EVE a committee from the congregation of St. James' Church, Brooklyn, N. Y., called upon their rector, the Rev. Edgar Morris Thompson, and, in the name of the parish, presented him with a substantial purse, which had been raised by popular subscription, as a token of their love, and devotion, and appreciation of his work of the past year in upbuilding and extending the work of the parish. Mr. Thompson came to St.

James' in November, 1912. Among the many gifts made in the past year to St. James' and its rector, the following take a prominent place: Six large candlesticks for the high altar, a pair of candlesticks to match the six high lights, a pair of five-branch candelabra, a pair of seven-branch candelabra, a paschal candlestick, an ablution cup, crystal and gilt, a tabernacle with its proper lining and curtain, a Missal, a sanctuary lamp, sacring bell, a set of gold brocade eucharistic vestments, a duchess lace pall embroidered, a pall with Irish lace, corded silk cassock with cape for rector, six scarlet cassocks for acolytes and crucifer, six handkerchief linen cottas for acolytes, a fine surplice for rector, handsome fair linen for high altar, embroidered and lace trimmed, made in Manila, and one lace-trimmed fair linen.

DEATH OF A PROMINENT CHURCHMAN

A PROMINENT Churchman in the diocese of Washington recently passed into Paradise in the person of the Hon. Charles Harvey Stanley, at his home in Laurel, Md. He had been a vestryman of St. Philip's Church, Laurel, also Chancellor of the diocese for many years. He was elected a delegate to the General Convention a number of times, and for a great many years always represented his parish in the diocesan convention. His father was a priest of the Church, the Rev. Harvey Stanley, ordained by Bishop Moore of Virginia in 1835. He was a native of North Carolina, and a lineal descendant of John Stanley, Surveyor General of the Colony of Maryland, and a grandson of John Wright Stanley of North Carolina, of Revolutionary fame. Mr. Stanley's mother, Mary Anne Kinne, was a daughter of Charles R. Kinne, who in early life removed from New York to North Carolina, where he engaged in the practice of law. Mr. Stanley was elected to the legislature from Prince George's county, Md., in 1882, and was a member of many important committees. He was a state director of the B. & O. R. R. Co. for a number of years, and was also elected Mayor of Laurel. He had a lucrative law practice, and for many years was president of the Citizens'

THE LATE CHAS. H. STANLEY

National Bank of Laurel. After being defeated for the Congressional nomination in 1910, Governor Crothers, his warm personal friend, appointed him Comptroller of the State, to succeed the late William B. Clagett, also of Prince George's county, who had died in office. Mr. Stanley served in Co. B of the First Maryland Cavalry of the Confederate army until Lee's surrender. He was twice married: in November 1871 to Miss Ella Lee Hodges, who passed away in 1881; in September 1884 to Miss Margaret Snowden, who, with six children, survives him. Mr. Stanley was a prominent Mason. The burial service was conducted by Bishop Harding and the Rev. William Taylor Snyder in St. Philip's Church, Laurel, Md.

DEATH OF THE REV. IRVING M'ELROY

THE REV. IRVING MCELROY died at St. Thomas' rectory, Farmingdale, Long Island, N. Y., on Wednesday, December 31st. The funeral was held from St. Thomas' Church on Sunday afternoon, January 4th.

Mr. McElroy had been in the ministry for forty years. He was born in Albany in 1849, and was educated at Trinity School, St. Stephen's College, Annandale, and the General Theological Seminary. He was ordained deacon in 1873, and priest the following year, by Bishop Littlejohn. During the course of his ministry he held positions in Brooklyn, Baltimore, and Washington, D. C., also in North Dakota and Iowa, serving in the latter state as Archdeacon under Bishop Perry. He assumed the rectorship of St. Thomas' Church, Farmingdale, with charge of Holy Trinity Church, Hicksville, in 1910. He was the author of *Plain Prayers for Those to be Confirmed*, and *Parish Records*.

He was a thirty-second degree Mason, and a Son of the American Revolution. His wife, two sons, and three daughters survive him.

DEATH OF THE REV. DR. ZAHNER

THE REV. LOUIS ZAHNER, D.D., rector of St. Mark's Church, Adams, Mass., for twenty-three years, died on Wednesday, December 31st.

Dr. Zahner was born sixty-four years ago in Zanesville, Ohio, the eldest son of the Rev. John G. and Wilhelmina Cappel Zahner, and was a direct descendant of Louis Cappel. He was a graduate of Mercersberg Academy, and Franklin-Marshall College, and was graduated from the General Theological Seminary in 1876. He was ordained to the diaconate in 1875, and advanced to the priesthood in 1876, by Bishop Howe. The degree of S.T.D. was conferred upon him by Hobart College in 1886. His first charge was as assistant to the Rev. Dr. W. W. Newton at Newark, N. J. He afterwards became rector at Susquehana, Pa., and was later rector at Bloomsburg, Pa., for ten years, and also rector at All Saints' Church, Omaha, Neb., for five years before he went to St. Mark's at Adams.

In 1877 he married Mary Leekler, only daughter of Ferdinand and Margaret Dunkan Leekler, who, with four children, survives him. He also leaves two brothers and five sisters living in the west and south.

IN AID OF COLLEGE STUDENTS

RELIGIOUS WORKERS among students in state universities will meet in conference February 3rd to 5th at Indiana University, Bloomington, Ind. The opening day will be given largely to a survey of religious work in the state universities. Other topics to receive treatment include "The Supreme Idea of a Religious Education," "An Analysis of the Student Mind," and "The Answer of the Universities and Colleges." Among the appointed speakers are Presidents Thompson of Ohio and Bryan of Indiana; Professors Ernest D. Burton and Charles Mathews of Chicago; Professors Starbuck of Boston and O'Shea of Wisconsin; President Paul of Indianapolis; Professor Ward of Chicago Theological Seminary; Miss Louise Holmquist of New York; Rev. Dr. R. C. Hughes, Rev. R. H. Edwards, Ph.D.

W. A. ROBINSON HONORED

MANY CHURCHMEN are familiar with the name and the work of William A. Robinson, one of the most distinguished Churchmen of Louisville, a deputy to General Convention since 1892, as well as a member of the Standing Committee and treasurer of the diocesan board in Kentucky for a long term of years. Mr. Robinson has just received from the Louisville Board of Trade the award of an annual honorary membership. This is an honor that is accorded once a year by that organization to the citizen who, in its judgment, has done most during that year, or during his career, in the interest of the community, and it is considered the highest honor obtainable in civic life in Louisville. The like honor was once accorded Mr. Robinson's father, the late R. A. Robinson. Mr. William A. Robinson has been especially distinguished in his study of matters pertaining to taxation, in which he is an expert.

TWO NEW CHURCHES IN WESTERN COLORADO

TWO NEW churches were consecrated by Bishop Brewster of Western Colorado in Advent, marking a distinct forward step in the

ST. PAUL'S CHURCH,
Steamboat Springs, Colo.

progress of the district. The first of these was St. Paul's Church, Steamboat Springs, where a seemly stone church, erected by the labors of the Rev. E. W. Sibbald and congregation, was consecrated on December 7th. The material is gray sandstone, from the neighboring quarries. The interior is very attractive, with open timbered roof, with spandrels from the floor making the arches, the design of the priest in charge. The building will seat about one hundred. The cost was $2,300, of which $1,400 was raised in the town.

What can be done for a little money is shown in the erection of St. Paul's Church, Mancos, in the rural deanery of the Southwest. Here a structure twenty-four by forty feet, of stucco cement finish outside, was built for $1,200. Of this sum, the Bishop gave $300, and the American Church Building Fund $200. The church was consecrated on December 14th by the Bishop, assisted by Dean Smith, Archdeacon Dennis, and the Rev. C. P. Burgoon. A class of young people was presented for Confirmation at the same time. An oak font, a thank-offering gift from an Eastern friend, was blessed by the Dean in the evening.

THE WOMAN'S AUXILIARY IN KENTUCKY

THE WOMAN'S AUXILIARY in the diocese of Kentucky is making excellent progress in a variety of ways. In November the first of the regular semi-annual meetings was held, at which some of the delegates to the Triennial spoke, and an offering was taken for the pledge made at that time for Dr. Teusler's international hospital in Japan. Addresses were delivered by Miss E. Mildred Buchanan, Mrs. Harry S. Musson, Mrs. George P. Walton, Mrs. Charles Mockridge, and Miss Nannie Hite Winston upon various phases of the Triennial. Deaconess Goodwin of the Church Missions House recently visited Louisville, and addressed various gatherings of women and young girls in a most interesting way.

As a result of her visit several new branches of the Auxiliary were formed among the younger women, to be known as Section B of the Woman's Auxiliary.

Shortly before Christmas a most successful Auxiliary institute was held at the Cathedral, under the leadership of Miss Tillotson of Southern Ohio, at which there were representatives of all the city parishes. In addition to the devotional part of the institute, normal classes were held morning and afternoon, which were largely attended notwithstanding the fact that a fee was charged for them. A special feature of the institute was the three missionary plays, acted by some of the junior members, depicting scenes in the missionary schools, hospitals, etc. On one of the afternoons a debate on the subject of whether China is fitted to be a republic was participated in by the juniors from the Kentucky Home School.

The executive board held its winter meeting at the Cathedral House, and it was largely attended. Many encouraging reports were read. The plan was proposed of beginning the board meetings with a corporate Communion, and this was unanimously adopted, and will take effect immediately. In accordance with the suggestion of the Missions House, a new diocesan office was created; that of secretary for older girls and young women, and Miss Mildred Buchanan was elected to this position. Plans were discussed to reach the many women throughout the diocese who are not connected with the Auxiliary in any way, and arrangements for a systematic effort to reach them are being made. The secretary of the junior department reported that the annual Junior Day was the most successful ever held, and the most largely attended; a feature of the occasion was the splendid reports read by the children themselves, and the answering of questions by them showing reasons why they should be interested in missions, and work for them. The gifts for the united junior Christmas box for a mission school in Idaho were on display, and were excellent both in quality and quantity. Plans for the united Lenten work of the Woman's Auxiliary were discussed, and it was decided that the Lenten boxes should go to mission stations in Alaska, and in the Kentucky mountains.

ENGLISH VISCOUNT ORDAINED

WHAT IS SAID to be the first instance within the memory of man or within the knowledge of historians, of the ordination of a British peer, occurred in the diocese of Winchester, England, at the December ordinations, when Viscount Mountmorres was ordained deacon. Lord Mountmorres succeeded to the title when only eight years of age, and is now in his forty-second year. After graduating at Oxford he travelled in America, the West Indies, Egypt, Morocco, the Sahara, Asia Minor, West and Central Africa, and the Congo Free State. He has represented Mile-end on the London County Council, and has also served as a secretary of the Primrose League. He was assistant secretary to the Women's Memorial to Queen Victoria, and he acted as A.D.C. to the Governor of Jamaica at the time of the Kingston earthquake, receiving the thanks of the Jamaican government for his services. In 1905 he was awarded the Society of Arts silver medal for agricultural lectures. He had been very active as a contributor to the press, and as a lecturer.

CHALDEAN SOLICITORS AGAIN IN TROUBLE

TWO ALLEGED Chaldeans, George Perjeau or Purjon, aged 25, and Daniel Meson, aged 66, producing documents representing that they are deacons, and endorsing their work of collecting funds for a school and orphanage in Kurdistan, issued by Archbishop Sergius, were placed under detention by the police authorities of Cincinnati, Ohio, at the instance of the department of charities and corrections. An endorsement from the Secretary of State, Hon. William Jennings Bryan, found on Purjon, was said to have been doctored. The case was examined by United States Immigration Inspector Thomas, who has made a report to the Secretary of Labor at Washington, and the men were released in care of their interpreter, to await the decision of the national authorities as to whether or not they shall be deported.

MEMORIALS AND GIFTS

A NOTE of joy was added to the services at Calvary Church, Batavia, Ill., on Christmas Day, when, just before the high celebration, two new stained glass windows were dedicated to the glory of God, by the rector, the Rev. Canon H. G. Moore. The windows are the gift of Mrs. William Van Nortwick, in memory of Theodora Towner Van Nortwick, 1863-1866, and Louise Van Nortwick Goff, 1868-1905. The subjects of the windows are "The Madonna and Child" and "Christ Blessing Little Children." They are the work of an English firm, and are beautifully executed, the coloring being rich and soft, with an exquisite tenderness and reverence in the treatment of the figures. These windows will form a very valuable addition to this unusually attractive church.

BY THE WILL of the late Bishop Doane of Albany, the Church of St. Mary's-by-the-Sea, Northeast Harbor, Maine (the Rev. Charles F. Lee, rector), has come into possession of the Bishop's copy of the Altar book published in 1896 by D. B. Updyke of the Merrymount Press, Boston, Mass., and of an edition limited to 350 copies. The book, which is bound in artistically stamped calf, with bronze clasps, is printed on heavy parchment paper, with plates by R. A. Bell, borders and initials by B. G. Goodhue, and colophons by C. Sherborn. The plain-song was arranged by the late Sir John Stainer. As all acquainted with the edition are aware, the book is a genuine work of art, and a triumph of American workmanship.

BY BEQUEST of the late Mary E. Perry Sherman, wife of the Rev. Henry M. Sherman, retired, St. Paul's parish, Bridgeport, Conn., receives $10,000 for the purchase or construction of a rectory; and a trust fund of $25,000 is placed at the disposal of Bishop Brewster, the Rev. H. M. Sherman, and Mr. T. D. Leavenworth, the income of which is to be used for the relief of needy clergy and their families in the diocese.

ON SUNDAY, December 28th, at St. John's Church, Delhi, N. Y., a beautifully designed brass eagle lectern was dedicated by the rector, the Rev. R. R. Parker. It was presented by Mrs. Louise Whitehouse Sheldon, in memory of her father-in-law, Edwin Holmes Sheldon. Mrs. Sheldon is a daughter of the late Bishop Whitehouse.

A PAIR of handsome, massive Eucharistic candlesticks were used for the first time on Christmas Day in St. Thomas' Church, Sioux City, Iowa. They are the gift of Mr. and Mrs. Will H. Beck, in memory of their daughter Louise.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop

A Reading Rector Tendered a Dinner—Other News

THE MEN'S GUILD of St. Mary's Church, Reading, tendered a testimonial dinner to the rector, the Rev. Harvey P. Walter, on Monday evening, December 15th, following close upon the opening of the addition to the church building.—AMONG the notable Christmas offerings in the diocese were those of Christ Church, Reading (the Rev. Frederick Alexander MacMillen, rector), for the General Clergy Relief Fund, amounting to $865.66; and Trinity Church, Easton (the Rev. Archibald H. Bradshaw, rector), for parochial purposes, amounting to over $800.—THE REV. JOHN J. NEIGHBOUR, missionary in charge of St. Luke's chapel, Reading, has been appointed by Bishop Talbot to take charge of Trinity Church, Lansford. The Rev. Joseph Webster Watts, formerly in charge of Trinity Church, Lansford, and St. Philip's Church, Summit Hill, has assumed charge of St. John's chapel, Providence, Scranton.—THE ARCHDEACONRY of Reading will hold its winter session at Trinity Church, Pottsville (the Rev. Howard W. Diller, rector), on Monday and Tuesday, January 12th and 13th.

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop

Death of Mrs Martha C. Davison

THE SYMPATHY of many friends goes out to Bishop Olmsted, on the death of his sister, Mrs. Martha C. Davison, who entered life eternal on December 23rd. Funeral services were held at her late home in Syracuse on December 24th, the Rev. R. J. Phillips officiating. The interment was made in Lockport, N. Y., on Christmas Day.

KANSAS

F. R. MILLSPAUGH, D.D., Bishop

Church at Coffeyville to be Dedicated This Month

ST. PAUL'S CHURCH, Coffeyville, is to be dedicated on January 16th by Bishop Millspaugh, the Rev. Dr. Fenn of Wichita preaching the sermon.

MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., D.C.L., Bishop.
SAMUEL G. BABCOCK, Suffr. Bp.

Quiet Day for Woman's Auxiliary—New Church at Newton Centre—Other News

MANY MEMBERS of the Massachusetts branch of the Woman's Auxiliary attended the Quiet Day which was observed at Christ Church, Boston, last week. It was conducted by the Rev. Dr. Floyd W. Tomkins of Philadelphia, who celebrated Holy Communion, and gave four meditations.

TRINITY CHURCH, Newton Centre, will proceed immediately to build a $50,000 church, which it is able to do through the generosity of an unknown donor, who has promised the vestry $9,000, providing the present fund of $10,500 is increased to $16,000. This will give $25,000, and, in addition, the donor has offered to loan the parish $25,000 for twenty years without interest. When the Rev. Edward T. Sullivan made known to the parish the generosity of this unknown friend, several thousands of dollars were raised within a few days, and the prospects are good for raising the remainder of the money very soon.

ONE OF the interesting features of the Christmas Eve celebration was the appearance of the choir of the Church of St. John the Evangelist in some of the streets of Beacon Hill. The choristers went out in cassocks and surplices, the acolytes in their red cassocks, and one of the priests of the church in his cope. As far as known this is the first time that a Boston choir has gone about on Christmas Eve in vestments.

MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop

Two New Year's Receptions in Detroit—Other News

TWO VERY interesting receptions were held on New's Year's day in Detroit; one at St. Paul's Cathedral, and the other at the Girls'

Friendly Society rest room. After the building of the Cathedral the old church building, the Eaton Memorial chapel, was practically useless, as it was too large for religious gatherings which were too small to be held in the Cathedral, and could not be easily used for any other purpose. As the building had never been consecrated it was decided to rebuild it. This has been done at a cost of about $35,000, and it is now very complete, and is very satisfactory for both a parish house and diocesan centre. In the basement there is a large dining room and annex, which will provide for almost three hundred persons. On the main floor is a large room used by the Bishop's secretary and stenographer, to which is joined the Bishop's private office. There is also on this floor the office of the Canon, and a large choir room, and, best of all, a large Sunday school room with sliding partitions, providing for twenty classes. On the second floor is the Dean's office, with private study adjoining, and a large auditorium, seating four hundred people, with a gallery seating perhaps one hundred and fifty more. In this room the old organ of the chapel has been placed. There is also on this floor a large gymnasium. The whole building is very satisfactory as to light and all arrangements.

THE REST ROOM of the Girls' Friendly Society is in an office building, very accessible to all parts of the business district. It has two good sized rooms; one a rest room proper, and the other a room which is used for luncheons and suppers. This room has been given by one of the women of the diocese for one year and is proving very useful to many of the business women, and it is to be hoped that it may not only be a permanent institution but may enlarge its scope and usefulness.

A SHORT TIME ago the Rev. Dr. A. Kinney Hall resigned the rectorship of St. George's Church, on account of ill health. St. George's is in a part of the city from which Church people are moving away, but which needs the Church more than ever before. It was feared by some Churchmen that St. George's would have to become a mission, and probably eventually lose its individuality and identity. Happily, such a catastrophe has been averted. The Rev. Dr. W. F. Faber, rector of St. John's Church, has added the duties of rector of St. George's to his other responsibilities, and has received the acceptance of the Rev. Howard H. Jackson of St. Louis to become vicar of St. George's. Mr. Jackson is in deacon's orders, and has been active in social settlement work. He will be a great help to St. George's, and an addition to the clericus of Detroit.

OHIO

WM. A. LEONARD, D.D., Bishop

Annual Service for Organists—Other News

THE NORTHERN OHIO chapter of the American Guild of Organists, founded in 1896 for the promotion of efficiency among Church organists, held its annual service in Trinity Cathedral, Cleveland, Tuesday evening, December 30th, every seat being occupied, and many persons standing. Under the direction of Mr. Edwin Arthur Kraft, the Cathedral organist, the vested choir sang with rich and pleasing effect "The Story of Christmas," by Mr. Harry Alexander Matthews, the well-known organist and composer of Philadelphia, who was present and played several numbers. The service with an address, was conducted by Dean DuMoulin. This was Mr. Kraft's final appearance at the organ, having, after seven years at the Cathedral, accepted the position of city organist at Atlanta, Ga. His successor at the Cathedral is Mr. Walter Edward Hall, late organist at Trinity Church, Pittsburgh.

THE REV. ROBERT L. HARRIS, rector of St. Mark's Church, Toledo, has addressed to his congregation a spirited appeal for coöperation in a forward movement in all departments of parish activity. In part he says: "St. Mark's is standing on the threshold of the greatest opportunity in its history. The Sunday school is growing by leaps and bounds. Homes by the hundreds are springing up within the limits of the parish. Strangers are pouring into the community. Are you keeping track of them? The iceman and the milkman are looking them up. Is your Father's business—the bringing of souls into the Kingdom of Heaven—less important to you than a new customer to the milkman?"

SEVENTY-FIVE members of the Cleveland branch of the St. Barnabas guild for nurses, of which the Rev. Leslie E. Sunderland, city missionary, is chaplain, and Mrs. Allison Thompson, secretary, met for their annual service at St. Paul's Church, Tuesday evening, December 30th. Following the service and reception of new members, at which the rector of the parish, the Rev. Dr. Breed, made an address, there was a social session in the parish rooms.

ON NEW YEAR'S DAY thirty Sir Knights of Coeur de Lion Commandery made their annual visit to Holy Cross House for crippled children, a Church institution in Cleveland, under the management of the Sisters of the Community of the Transfiguration, carried a present for each child, and presented the House with the gift of $100. The chaplain, the Rev. W. B. Pickard, D.D., a minister of the Methodist church, spoke for the Commandery.

MR WILLIAM W. SANT, a member of the senior class at Kenyon College, Gambier, has been honored with a Rhodes Scholarship, and will enter Oxford University for post-gradu-

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Many People Deceived by Coffee

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ate work next October. Mr. Sant is the son of Mr. John Sant, senior warden of St. Stephen's parish, East Liverpool.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Sunday School Scholars Help Poor Children

THE ANNUAL Christmas service and entertainment of Grace Church Sunday school, Pittsburgh, was held on Monday evening, December 29th. The rector, the Rev. William Porkess, had asked the scholars of nine years of age and over to forego their candy, and to use the money in buying presents for some of the poorest children of the city. He further requested that each child bring ten cents, so that the sum might be as large as possible for sending tangible Christmas messages to many of the poverty-stricken homes of Pittsburgh. Mr. Porkess was anxious that the children of his parish, more or less brought up in comfort, should realize what a genuinely poor child looked like. He therefore made arrangements with the headquarters of the Salvation Army to bring to the church two little girls and a boy, as they were found in their rags and dirt, from the slums of the city. These were held in the vestry until the rector gave the signal for them to be led in. They stood in the chancel, and each received a present from one of the youngest members of the school. This pathetic scene brought tears to many eyes, and made an impression on every child's mind that perhaps can never be erased. A representative of the Pittsburgh *Post* took a flashlight, and it came out in the next day's issue of the paper. Grace Church is the first church in the diocese that has called upon the children to take a practical stand for unselfishness, in giving up their candy for some of the little ones who never receive anything. Through this act of self-sacrifice, together with their contribution of ten cents per child, sixty presents were sent to a number of the darkest homes of the city. Quite an interest has already been aroused among Pittsburgh's Sunday schools, and there is every indication that at Christmas 1914 a great deal will be done for the desperately poor boys and girls, who have hitherto been largely neglected.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

New Chapel Consecrated at Providence—Christmas Festival for Orphans

IN CONNECTION with the new parish house in course of erection for the Church of the Messiah, Providence (the Rev. Frederick I. Collins, rector), there is a chapel, which has just been completed, and was consecrated by Bishop Perry on Holy Innocents' Day. The chapel is named "Rest Chapel," and contains many memorials, one of which is for Bishop McVickar, and another for the late junior warden, Pardon Fenner Brown. At the consecration service the Bishop delivered the address.

ST. MARY'S ORPHANAGE held its annual Christmas festival at the Orphanage in East Providence on the Monday following Holy Innocents' Day, and it proved to be a most joyous occasion. The friends and neighbors of the children are always invited in, and this year responded in large numbers. The Bishop was unavoidably absent, so the religious exercises were conducted by the chaplain, the Rev. H. C. Dana. Carols were sung, and then the children gathered around the tree, brilliant in its electric lights, and received armloads of gifts. Immediately there was shown an appreciation of the toys received by the noise which was made. The celebration of the Christmas festival took on a special interest this year for the reason that the rooms of the building have just been newly painted, and a new heating plant installed in the infant ward.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D. Bp. Coadj.

A Rector Emeritus Remembered at Christmas

THE PEOPLE of the Church of the Epiphany, Walnut Hills, Ohio, celebrated Christmas by presenting to their *rector emeritus*, the Rev. George N. Eastman, and his wife, a beautiful hall clock of solid mahogany, striking the Cathedral chimes. A letter of appreciation accompanied the gift.

TENNESSEE

THOS. F. GAILOR, D.D., Bishop.

Christmas Service at State Penitentiary—Work at Various Missions

THE ANNUAL Christmas Eve service was held at the state penitentiary by Archdeacon Windiate and Mr. Eugene T. Clarke, who has been caring for the prison work. A Christmas tree was provided, and after the short service and addresses, a Christmas programme was rendered by the convicts, and special gifts were presented by them of their own making to the Archdeacon, Mr. Clarke, and Mrs. Margaret Helms, the organist and woman worker. A class of eighty are attending the weekly lectures.

SERVICES have been resumed at Mason, Brownsville, and at the new mission house at Keeling by the efforts of Mrs. Edward Tarry, and Mr. Harry F. Keller of Paris is overseeing the work at these points. The convocation of West Tennessee will meet at Paris after Easter.

THE MOUNTAIN MISSION at Monterey under Miss Elizabeth D. Whitmore has added to its force Miss Maud Hewins and Miss Augusta Long, the latter visiting as a nurse among the mountaineers.

VERMONT

A. C. A. HALL, D.D., LL.D., Bishop

Death of Mrs. H. S. Lewis of Vergennes

ST. PAUL'S CHURCH, Vergennes (the Rev. W. E. Hayes, rector), has recently suffered a great loss in the death of Mrs. Henrietta S. Lewis. She was the widow of the late James Edwin Lewis, who was at one time a vestryman of St. Mary's Church, Kansas City, Mo. They returned to Vergennes, their former home, from Kansas City, some nineteen years ago, on account of the ill health of Mr. Lewis, who died the year following. Mrs. Lewis was a most efficient and faithful leader in all Church and civic work. She was a large hearted woman of generous impulses. The little city and the little church can ill afford to lose such as she. By the terms of her will she gives, from a comparatively small estate, $500 each to the Burlington Humane Society, and to St. Mary's Church, Kansas City, also a somewhat larger sum to St. Paul's Church, Vergennes.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Christmas Tree for Children at Webster

AT WEBSTER, on Christmas Eve, under the direction of Mr. Spaulding Bartlett, a vestryman of the Church of the Reconciliation (the Rev. S. W. Linsley, rector), an enormous evergreen, lighted with hundreds of electric lights, was placed opposite the church. Sixteen hundred children of families working in the mills were remembered. A full band gave a concert of Christmas carols.

WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

Some Christmas Day Offerings—Other News

AMONG OTHER offerings on Christmas Day for the General Clergy Relief Fund the following ought to be mentioned: St. Mark's Pro-

EGYPT AND THE BIBLE

The discoveries by PROF. PETRIE for the Egyptian Research Account (Society), relate to the Bible as well as the history and arts of ancient Egypt. Heliopolis, where Moses was educated, now being excavated. The annual volume, profusely illustrated, should be in many libraries. Circulars freely furnished. Address REV. DR. W. C. WINSLOW, 525 BEACON ST., Boston.

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Cathedral, Grand Rapids, contributed $214.32. This congregation has also set an example to the rest of the diocese by meeting already all of its apportionments except one. Trinity Church, Niles, contributed over $58, and the newly enthused congregation at Greenville gave $5.—CLERGY from outside the diocese will be welcomed at the Retreat to be held in Grace Church, Grand Rapids, February 2nd, which will be conducted by Father Officer, O.H.C. Those desiring to attend should write to the Rev. G. P. T. Sargent, rector of Grace Church, who is acting as guest-master.—A MISSION has been planned at the request of the Rev. O. E. Newton for Mt. Pleasant and Clare. The missioners, the Rev. Dr. James E. Wilkinson of Manistee and the Rev. F. Ossian Granniss of St. Joseph, will visit both places, each preaching three days in each place, beginning with January 13th.—MISS FRANCES W. SIBLEY, president of the Fifth Province Girls' Friendly Society, gave two addresses in St. Mark's parish house, Grand Rapids, January 7th, on "G. F. S. Work at Home and Abroad." New chapters have been formed at St. Paul's, Grand Rapids, and Trinity Church, Marshall.—MRS. SARAH BANCROFT, widow of the Rev. Joseph Bancroft, has bequeathed $4,000 to the diocese, one-half to go to the Episcopal Endowment Fund, and one-half to Akeley Hall.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

A Patriotic Service at Buffalo—A New Pet at Church Orphanage

IN COMMEMORATION of the one hundredth anniversary of the burning of Buffalo by the British, a patriotic service for the city chapter of the D. A. R. and Daughters of the War of 1812 was held in St. Mary's-on-the-Hill by the rector, the Rev. George F. Williams, on Sunday morning, December 28th. This particular church was chosen for such a service because of its being situated practically on the same mound upon which Captain Asa Stannard of the Sixth Artillery and his gallant men fought the invaders. A large silk flag was presented to the church by Mrs. Thomas M. Gibson, a granddaughter of Captain Stannard, in memory of her gallant ancestor. This flag was carried by a choir-boy, a son of a D. A. R. immediately behind the crucifer. Mr. Gibson gave a large bunting flag to be used on the tower of the church upon this and all other patriotic occasions. Mr. Williams preached a sermon appropriate to the anniversary, and patriotic hymns were sung.

ONE OF the delightful surprises on Christmas Day at the Orphanage of the Church Home of Buffalo was the gift of a pony, with saddle and cutter, presented to the children by Mr. Maytham of Jackson, Mich. At the service held recently at St. Paul's Church for the Knights Templar the offering was designated for the Church Home. This money will be used to purchase a cart and harness for the pony. The children have named their new pet, "Admiral Dewey," "but we call him 'Helen' for Miss Blake!" one child declared, Miss Blake being their much beloved superintendent. On New Year's Eve the annual supper was served at the Church Home by the board of associate managers.

CANADA

News of the Dioceses

Diocese of Montreal

IN CONSEQUENCE of the water famine at present afflicting Montreal, it was feared that the services in the city churches on New Year's Eve would not be well attended. Heating the buildings has been a problem, and some of the organs on the last Sunday in the year were silent for lack of water power.—THE Bishop has appointed the Rev. Dr. Paterson Smyth of St. George's to be Archdeacon of St. Andrew's.

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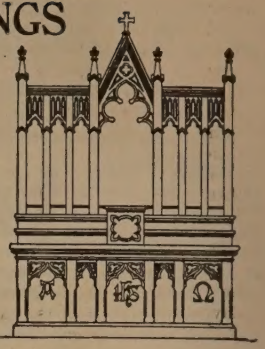

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The American Catholic

Many improvements are inaugurated in the January number of The American Catholic which will make this magazine easier to handle and to peruse.

The chief feature for the year 1914 will be an entirely new SERIES OF ARTICLES by the Rev. Louis T. Scofield on THE CATHOLIC RELIGION. These articles will repay the careful study of all who are interested in The Catholic Movement.

Fr. Scofield's article in the *January* number is entitled CATHOLIC CEREMONIES and deals with the difference between Catholic ceremonies and others. Ceremonies should be both beautiful and expressive.

Faith dominates all Catholic ceremonial.

Short synopsis of the succeeding articles.

February. HOLY ORDERS. Why we assert that Christ established an order of ministry. *March.* SIN AND THE SIN-BEARER. Popular denials of the sinfulness of moral evil involve denial of the Atonement. *April.* THE INSPIRED RECORD. The Bible is not a plan for the construction of Religion, but a description of our Religion in operation. *May.* AUTHORITY IN RELIGION. How the Faith is defined. *June.* EXTRAORDINARY DEVOTION. The training of Saints. *July.* THE POWER OF ABSOLUTION. The same power exercised in this Sacrament as in others. *August.* BODILY WORSHIP. The Body must take its part in religion. *September.* THE DOUBLE SACRAMENT. Sacramental Marriage a part of the Christian Religion. *October.* THE LAST ANOINTING. The Catholic view of illness. *November.* THE REQUIEM. What the Catholic Religion does for the departed. *December.* MELODY IN THE HEART. The Catholic ideal of the Christian's true attitude and demeanor.

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Diocese of Ottawa

THE DEATH occurred on Christmas Day of the Rev. Canon Phillips, rector of Hawkesbury, a position he has held for thirty-one years. He married a daughter of Sir John Abbott, who was at one time Premier of Canada. Canon Phillips was graduated at Oxford University, and was 63 years old. He is survived by a widow and three children.—THE mortgage on St. Matthias' Church, Ottawa, was all paid off before Christmas.

Diocese of Niagara

DAMAGE to the amount of $4,000 was done by fire in St. Jude's Church, Oakville, four days before Christmas. The firemen were able to save the chime of bells, the fine organ, and the memorial windows.—THE new parish hall in St. George's parish, Homer, was dedicated by Bishop Clarke, December 16th.

Diocese of Rupert's Land

A SITE has been purchased for the Church of St. Michael and All Angels, Winnipeg, where a permanent church will be erected. The place is close to the present church.—A PASTORAL from the Primate, in the name of the House of Bishops of the General Synod, has been sent out in connection with the habit of "Family Prayer." All Churchmen are urged to use their utmost influence and best endeavors to "revive the family altar throughout the land."

Diocese of Huron

A SYSTEM of electric lighting has been installed in St. George's Church, Owen Sound. —THE next chancellor of the diocese is to be Judge Holt, of Clinton.—THE fine oak communion table and altar rail, presented to All Saints' Church, Mount Pleasant, by the ladies' guild of the parish, were dedicated by Archdeacon Mackenzie, December 21st.—A RECTORY is to be built for St. Stephen's, Courtright, during the spring.

Diocese of Toronto

A SUM of $1,000 has been bequeathed to Trinity College School, Port Hope, by Mr. Barlow Cumberland. The object is to endow a bursary for the sons of architects to be known as "the Architect's Bursary."—A VERY fine memorial window, containing life size figures of St. Matthias and St. Simon, has just been installed in the chancel of St. Alban's Cathedral, Toronto.

Diocese of Saskatchewan

THE strenuous efforts which have been made in the diocese to pay the whole of the apportionment to the Missionary Society to the Church in Canada, have been successful. —THE Bishop and Mrs. Newnham, are visiting Eastern Canada during January. There is a dearth of clergy in the diocese at present, which the Bishop is anxious to fill. Four men were ordered priests on St. Thomas' Day, in St. Alban's Pro-Cathedral, Prince Albert, by the Bishop. The Rev. J. N. Carpenter preached.

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